

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 5

FEBRUARY, 1927

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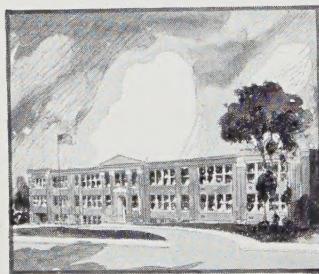
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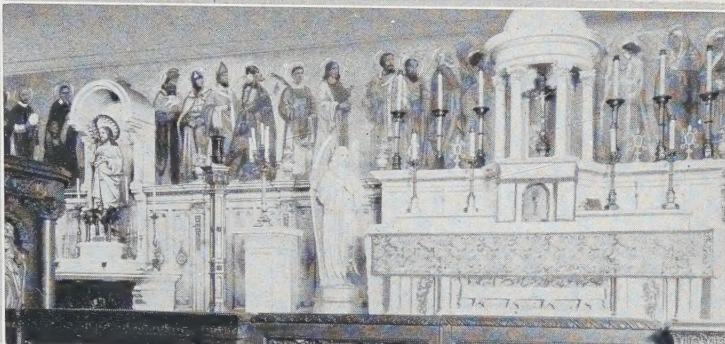
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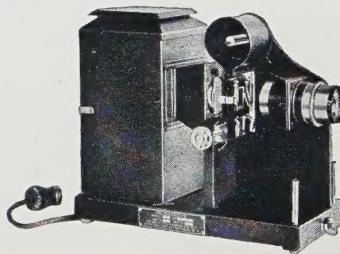
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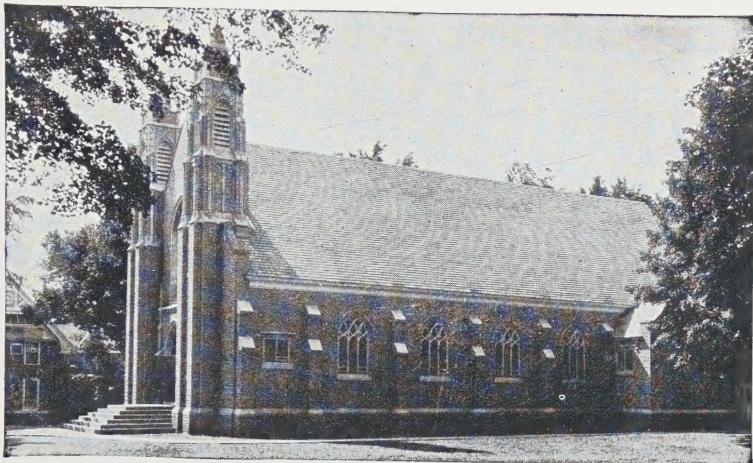
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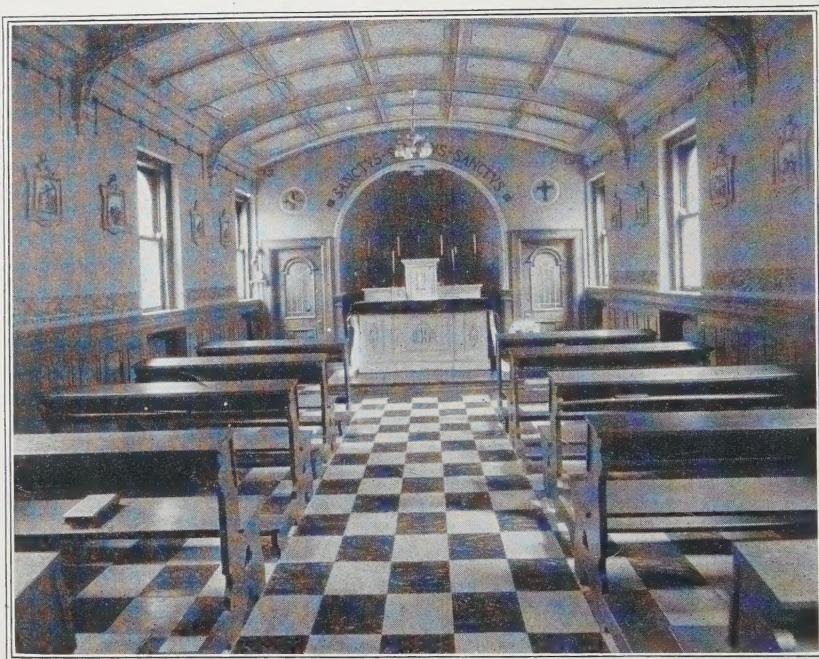
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A Monthly Publication

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The Homiletic and Pastoral Review

Vol. XXVII

FEBRUARY, 1927

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PASTORALIA

Eugenics and Marriage

At this stage of the discussion it will be profitable to gather up the many loose threads of the argument and to weave them into some definite practical conclusions. Sterilization as a eugenic measure we have rejected, because it is contrary to human dignity and fraught with inherent possibilities of abuse in practice. We fear especially that the practice of sterilization on a large scale would lead to an atrophy of moral and humane sentiment in the community.¹ Withal, we are not opposed to eugenical selection, if it is carried out in a manner consonant with the basic principles of morality and the spirit of Christianity. Unfortunately, eugenics has become entangled with associations that render it repugnant to Christian thinking, and hence we must pick our steps carefully. Thus, for example, birth-control is advocated as the most effective instrument of eugenical selection. Here no compromise is possible, for we are unalterably opposed to

¹ In every act an important point to consider is the inevitable psychological reaction on the agent. The worst thing about a brutal act is not that it hurts another human being, but that it brutalizes the doer. And here lies the deepest reason why the end can never justify the means; for, even though the evil act may have a beneficent objective result, it renders the doer subjectively bad and criminal. Enactment of sterilization laws would have its necessary psychological recoil on the community that passes them. Such laws would dull or kill the sympathetic instincts so indispensable for the wellbeing of the race. With some modification the following can be applied to our case: "There are those who, seeing in nature no law except that of the struggle for existence, have blamed Christianity for maudlin sentimentality, in that it has advocated the care of the sick, the unfit, and the feeble, and encouraged a principle so opposed to biological law as that of sympathy. In the interests of a virile race we should kill off the sick, the aged, and the unfit, and keep alive the strong. Suppose, then, in the interests of a virile race, you killed off the sick and the old. You cannot destroy the unfit without doing violence to the maternal instinct upon which the fitness of the race depends. If you killed off the sick, you must first have stifled the maternal instinct; and, if you stifle the maternal instinct, you would kill off the race. If we killed off the sick, far from having a virile race, we should have no race at all. The expression of sympathy and pity is not the outcome of maudlin sentimentality, it is the expression of a biological fact necessary to the preservation of the race" (Dr. J. A. Hadfield, "Psychology and Morals," New York City).

birth-control on moral grounds, and can make no concessions in that direction. If birth-control is to be made an essential feature of the program of the eugenists, we can have nothing at all to do with it. We could not give the slightest support to a program that is identified with a practice so revolting to moral sentiment and so utterly at variance with Christian ideals. This repulsive feature, therefore, must be completely eliminated from the program in order to make it acceptable. It will appear, however, that much can be done for the prevention of degeneracy and the improvement of the race by strict adherence to traditional Christian morality. It is perhaps the most fatal illusion of our times that anything which is morally objectionable can be socially beneficial, and that the health and the welfare of the community can be promoted by any measure that lacks the fullest moral sanction. Birth-control, because it does not possess this moral sanction, cannot raise humanity to a higher level. Eventually it will be found to accelerate that same racial deterioration which it is supposed to combat. Faith in birth-control as a means of race-betterment is being rudely shattered by observations that have been made in communities where it has been practised long enough to warrant a final verdict.² The eugenic measures which we endorse must be in absolute harmony with the moral law; that is the best guarantee that they will really be safe and conducive to the common weal. To pin one's faith to anything morally dubious is nothing less than folly.

FITNESS FOR PARENTHOOD

Though not enough is known concerning the facts and laws of heredity to justify elaborate eugenic legislation, our knowledge in the matter is quite sufficient to make us realize the advisability

² Already men are beginning to see that birth-control does not work in the interests of a better race, but that on the contrary its action is dysgenic. "Dass die Rationalisierung der Fortpflanzung im westeuropäischen Kulturkreis selektorisch vorwiegend ungünstig wirkt, ist ja eine oft erörterte, mit reichlicher Statistik belegte Tatsache" (Dr. Robert Gaupp, "Die Unfruchtbarmachung geistig und sittlich Kranker und Minderwertiger," Berlin). Moreover, it is ill-advised to preach birth-control to, and to curtail the progenitive powers of a generation that has become weary of procreation. "Es hat doch keinen Zweck, an Einschränkung der Zeugung zu denken, wenn ein Volk zeugungsmüde ist. Dann wird auch die vernünftigste Sterilization den Untergang beschleunigen. Die im Abendland schon so verbreitete Beschränkung der Kinderzahl sollte uns ein Warnungssignal sein, an der zeugenden Produktivität irgend einen Eingriff vorzunehmen" (Dr. Abend, "Schutz des Lebens," in *Zeitschrift für pädagogische Psychologie*, Leipzig, 1926).

and even the imperative necessity of a sound and enlightened eugenic education which would strongly emphasize parental responsibility. Marriage after all involves very much, and it should accordingly be approached with a serious mind and a full appreciation of the consequences that follow in its wake. It requires a certain physical, mental and moral fitness, and he who does not carefully consider whether he possesses the necessary prerequisites must be accused of acting rashly in a matter of vital importance. Likewise, to select a partner of whose fitness nothing is known, must be deemed a rash act. Action of this kind is not that of a rational being, but is characterized by irresponsibility. Now, it cannot be denied that there exists entirely too much thoughtlessness in this respect. Quite frequently marriages are contracted which are bound to end in disaster.³ Considerable education will be required before any marked improvement can be expected.

³ This lack of forethought was lamented by the recent Birthrate Congress held in Paris. "The reporters for the Catholic section were all theologians, directors of Catholic associations, physicians, professors, and sociologists. With one accord they pointed out that young people today marry with insufficient knowledge of their duties, and proclaimed that the activity of parents in this respect must be greatly improved. If the work of parents is non-existent or wrong, the clergy should substitute for them as far as possible. It was admitted that all too frequently the negligence of parents is due to ignorance. Hence the necessity of enlightening them by means of tracts, sermons, meetings of mothers' clubs and family days. It was observed that among the masses, even in Christian families, marriages are contracted which offer no guarantee whatsoever of security" (N. C. W. C. News Service). Similarly, Father Valère Fallon, S.J., writes: "It is indeed strange that so many men should take a step which affects their lives in the most serious and definite way possible without reflecting for a moment upon the duties which they are taking on themselves, and the consequences of their acts. As Monsieur Paul Bureau writes in his masterly work 'L'Indiscipline des Mœurs,' 'they are ignorant of the laws which they transgress, and no one has ever pointed out to them that these acts which they think are quite private are in reality, like every other, social acts also, and even social acts *par excellence*, inasmuch as their effect upon the prosperity or suffering of human society is immense.' In view of the dangers which married people tainted with certain maladies create for each other, and to which they expose their offspring, the modern conscience must be awakened and even shaken . . . To turn now to hereditary maladies, we may ask whether young people may marry when they know that they will transmit the grave diseases from which they are suffering to their offspring. From the point of view of the children, the solution is simple. There is no question here of the right of an existing person. Here we are concerned with beings who are to be called into existence, and who could only arrive affected by a blemish. Now, existence is of itself a boon and a blessing, and while the malady which accompanies it in the present instance certainly diminishes its value, it does not suppress it altogether. At the same time—and here we get the point of view of the race in general—the primordial end of the institution of matrimony is the propagation of human beings, and not of monsters or of degenerates. This being so, the defects which would be transmitted might attain to such a degree of gravity that ethics would disapprove of the marriage for this reason" ("Eugenics," New York City). And Father Thomas Slater, S.J.: "His [the moral theologian's] science discourages the marriage of the unfit. If a man is incapable of looking after and providing for a family, he should not marry.

Marriage is essentially a social matter. It should not be judged merely from an individual point of view. The welfare of all involved must be duly considered. He who thinks only of himself when entering into this solemn state, acts in a selfish manner and deserves severe condemnation. He who is not able to live up to the duties which married life imposes, does wrong to marry. Nor has anyone a right to give existence to beings whom he is not in a condition properly to support, and who inevitably will become a burden to the community. Moral Theology knows nothing of an absolute right to marry. The right to marry is dependent upon fitness for the married life and ability to fulfill the duties of the married state. Where the prospects are that an individual cannot live up to these duties, reason and charity counsel, if they do not dictate, abstention. Due consideration for posterity seems to demand that those who can bring into the world only diseased and defective progeny, should forego their right to marry. If Moral Theology hesitates to bar them absolutely, that is because such a prohibition imposes great hardship and presupposes a degree of heroism that cannot be expected of the average man and woman. Besides, it is questionable whether such a prohibition would be obeyed. To prevent greater evil, Moral Theology shrinks from imposing celibacy on any one; still it discountenances the marriage of the unfit, and urges them to refrain from an act that will in all likelihood result in much misery and human degradation.⁴

Mental defectives of the lowest grade can hardly be said to constitute a serious problem from the moral point of view. Rising very little above the mentality of a mere animal, they cannot shape their

If he does marry, he undertakes obligations which he cannot fulfill" ("Questions of Moral Theology," New York City).

⁴ Others speak more emphatically. Thus, Father J. B. Schwab, D.D.: "In view of these awful facts, must it not be branded as iniquitous, when an alcoholic contracts a marriage? Is it not a criminal lack of foresight, when a young woman enters married life with an habitual drunkard? Is it not manifest that marriages of feeble-minded persons should under all circumstances be prevented? Is it not a crime to marry when the offspring to be expected will at least in part be mentally defective and become a burden to the community or perhaps worse?" ("Eheschliessung und Eheleben," Donauwörth, Likewise Dr. Colvin, President of St. Luke's Catholic Medical Guild: "Ten years ago, in a discussion in *The Lancet* whether a young man who was a confirmed epileptic should be castrated before marriage, I ventured to state the Catholic view. I said that every Catholic would condemn castration or any mutilation of the human body, but that Catholics would advise a young man with incurable recurring epileptiform fits not to marry for his own sake, for the sake of his future wife, and for the sake of his offspring" ("Catholics and the Right to Marry, in *The Tablet*, 1920).

own lives, but must have their existence planned and laid out for them by others. No injustice is done to them if they are debarred from married life. Not being capable of a truly human act, they are disqualified from entering into the married state, since they have no adequate concept of the nature of the marriage contract. They will have to be placed in appropriate institutions or kept under rigid surveillance. Such a sheltered life is the best solution of the difficulty both for them and the community. If they were permitted to marry, they would only bring misery upon themselves and their offspring, and become a social burden. The community must protect them against themselves, since they are utterly devoid of any foresight and totally destitute of any sense of responsibility. Paternalistic treatment of this kind cannot be regarded as an undue hardship in their case, and is patently the best thing for all concerned.⁵

The higher-grade defectives present a much more difficult problem. Possessing to a limited degree the ability of making a rational disposition of their lives, it would involve an injustice if an unwarranted attempt were made to interfere with their choice and to impose upon them a certain mode of living. Within limits, they have the right to self-expression which their fellow-men must respect. As long as it does not conflict with the rights of others, they are entitled to lead their own lives in the way they choose. Here the only thing that seems permissible is moral persuasion. They should be strongly urged to refrain from marrying, because there is but little prospect that they can decently support a family,

⁵ "The most advanced present-day ideas with regard to the handling of the feeble-minded seem, at first thought, astoundingly at variance with the views of ten or fifteen years ago. It seems to be fairly well demonstrated, from study of cases of feeble-mindedness paroled from the best type of institutions for the feeble-minded, that many feeble-minded individuals may well be returned to the environment, from an institution, after the institution has carried them past the period of adolescence. Such cases may earn an honest living, behave in a law-abiding fashion; and (the important fact from the point of view of the eugenist) these cases marry less frequently than would ordinarily be the case, and usually lead a life which is sexually moral. Moreover, it appears that defectives trained in the public schools in special classes, and guided and guarded, vocationally and socially, into adult life, may also lead a law-abiding existence, and often be prevented from either marriage or sexual immorality. It is such a supervised life in the community, rather than isolation from the community, which is being advocated at present as the most wise method of dealing with the great majority of the mentally inadequate" (S. L. and L. C. Pressey, "Mental Abnormality and Deficiency," New York City). Cfr. also John Jay Gough, "A Program of Treatment for the Feeble-minded," in *The Catholic Charities Review* (May, 1926).

and still less likelihood that they will be in a condition to raise children properly.⁶

MORAL RESTRAINT VERSUS LEGISLATION

We do hold that those who know that they will transmit grave diseases or serious mental defects to their offspring, should in the interests of posterity and human society abstain from marriage. The prospect of bringing into the world progeny which is seriously handicapped in the battle of life, and which perhaps is little more than a caricature of the normal human type, ought to exert a strongly restraining influence. It should deter them from taking a step that leads to so much misery and to such awful degradation. This thought must be impressed on them again and again, until they grasp it with all its implications. It is calculated to overrule all selfish considerations and to set aside every idea of abstract right.⁷

It is quite another question, however, whether this moral obligation should be enforced by legislation. On the whole, we think that this is not advisable. The matter is by its very nature not well adapted to legal interference. Moreover, laws bearing on the subject are likely to be evaded, and might give rise to many abuses. It

⁶ "As to eugenic education, it has been shown to be possible to make a high-grade defective understand that he should not marry or have children, but in general it seems rather hazardous to expect much from this part of the program so far as the feeble-minded themselves are concerned. On the other hand, it may serve as a valuable warning to the rest of the community and be the means of averting many a tragedy" (S. A. Quinn, Ph.D., and Delbert Martin Mann, A.M., "Social Pathology," New York City). The extent to which the high-grade defectives may shoulder the tasks of life is described by Mr. Gough: "The moron, however, is different. With a mental age averaging from seven to twelve years, he is capable of some social adjustment, and with proper training and assistance, may take his place in society and become a useful member thereof. . . . This new concept of the mental defectives shows that they can be taught and rendered peaceful citizens. Our trouble was a misunderstanding of them. We accepted them as normal, treated them as normal, and expected them to react as normal. We placed on them the burdens of an intelligent person, and thus created an environment that made them burdens to society. With this new understanding our problem becomes a lighter one. With our schools to discover and register these defective individuals, our special classes to train them, our extra-institutional farms and colonies to fit them for a place in community life, and our custodial institutional care for the delinquent defectives and those intellectually unfit to live in normal surroundings, we have established a most practical and workable program for dealing with the mental defectives" (*loc. cit.*).

⁷ "No one may, for the sake of his personal interest or for the satisfaction of a personal sentiment, impose a charge upon others or create a peril for them. . . . Those therefore who, in bringing children into the world, would have the certain prospect of making them a charge upon institutions of hospitalization, or of creating for others a new source of contagion or of grave disorders, with no likelihood of compensation or remedy, would be morally bound in principle and apart from exceptional circumstances to abstain from marriage" (Father Valère Fallon, *op. cit.*).

seems better to leave this matter to the individual conscience and to an enlightened public opinion. Moral restraint is more flexible than legal coercion, and can more easily adapt itself to individual circumstances.⁸ Let no one say that moral restraint is not effective. The fact is that laws without public opinion behind them are practically useless, whereas public opinion even without any legal sanction is an almost irresistible power that very few will dare to defy.⁹

In this matter we find ourselves in substantial agreement with authors who in practically every other respect are our direct antipodes. Thus, Dr. Havelock Ellis, to whom our opposition is deep, fundamental and uncompromising, writes: "But it is quite another matter when the attempt is made to regulate such an institution as marriage by law . . . The question is necessarily an individual question, and it can only be decided when all the circumstances of the individual case have been fairly passed in review . . . That, however, is only one half of the folly committed by those who would

⁸ "But whatever may be said concerning the theoretical principle, legal prohibitions motived by health or morality in matrimonial matters give rise to so many difficulties and to so many frauds that one could not set too much store by their results" (Father Fallon, *op. cit.*). "Restrictive marriage laws which enter into the program of most eugenists may have a general social value, but it seems unlikely that they would make much difference to the mentally irresponsible, many of whose matings are outside of wedlock anyway" (Queen and Mann, *op. cit.*).

⁹ Modern man expects everything from the State and from legislation. Still, there are ever so many things which government and law cannot reach. Among these are getting married and being born. These things were before there was a State, and the wisest policy of the government at present will be to interfere with them as little as possible. They are managed much better by other agencies. G. K. Chesterton remarks shrewdly: "The huge fundamental function upon which all anthropology turns, that of sex and childbirth, has never been inside the political state, but always outside it. The state concerned itself with the trivial question of killing people, but wisely left alone the whole business of getting them born. . . . I will not deal here in any detail with the fact that some eugenics have in our time made the maniacal answer that the police ought to control marriage and birth as they control labor and death . . . But if it be conceded that they do mostly desire marriage to remain free from government, it does not follow that they desire it to remain free from everything. If man does not control the marriage market by law, is it controlled at all? Surely the answer is broadly that man does not control the marriage market by law, but that woman does control it by sympathy and prejudice. There was until lately a law forbidding a man to marry his deceased wife's sister; yet the thing happened constantly. There was no law forbidding a man to marry his deceased wife's scullerymaid; yet it did not happen nearly so often. It did not happen because the marriage market is managed in the spirit and by the authority of women; and women are conservative where classes are concerned. It is the same with that system of exclusiveness by which ladies have so often contrived to prevent the marriages that they did not want, and even sometimes to procure those that they did. There is no need of the broad arrow and the fleur-de-lis, the turnkey's chains or the hangman's halter. You need not strangle a man if you can silence him. The branded shoulder is less effective and final than the cold shoulder; and you need not trouble to lock a man in when you can lock him out" ("What's Wrong with the World," New York City). Which means that it is better to leave the marriage question to a well-informed public opinion.

select the candidates for matrimony by statute. Let us suppose—as is not indeed easy to suppose—that a community will meekly accept the abstract prohibitions of the statute book, and quietly go home again when the registrar of marriages informs them that they are shut out from legal matrimony by the new table of prohibited degrees. An explicit prohibition to procreate within marriage is an implicit permission to procreate outside marriage. Thus, the undesirable procreation, instead of being carried out under the least dangerous conditions, is carried out under the most dangerous conditions, and the net result of the community is not a gain but a loss. What seems usually to happen in the presence of a formal legislative prohibition against the marriage of a particular class, is a combination of various evils. In part the law becomes a dead letter, in part it is evaded by skill and fraud, in part it is obeyed to give rise to worse evils.¹⁰ The eugenist like most modern reformers is sadly smitten with a fatal myopia that prevents him from seeing the complexity of life and understanding the intricacies of human nature. This nearsightedness blinds him to everything but his own pet measure, and makes him overlook everything else. The eugenist, who fondly imagines that he is a realist in the good sense, actually knows nothing of human psychology and accordingly ignores numerous vital factors, which, though ignored, will persist in asserting themselves and will completely upset his beautifully planned schemes. Of such abstract schemes Dr. Edward Cary Hayes says: “The bane of social agitation is particularism, which sees the importance of one factor in human welfare to the partial exclusion of the others. In sociology nothing is all-important, because many things are all-important; that is, here as in every organic correlation of realities, the ruin of one may ruin all, and by the same token the presence of all is essential to the worth of any. Eugenics, the secur-

¹⁰ “Studies in the Psychology of Sex” (Philadelphia). He adds by way of illustration: “If we remember that the Catholic Church was occupied for more than a thousand years in the attempt to impose the prohibition of marriage on its priesthood—an educated and trained body of men, who had every spiritual and worldly motive to accept the prohibition, and were, moreover, brought up to regard asceticism as the best ideal in life—we may realize how absurd it is to attempt to gain the same end by mere casual prohibitions issued to untrained people with no motives to obey such prohibitions, and no ideals of celibacy.” The Church like no other institution knows the psychology of man and the futility of mere external legislative regulation of human conduct.

ing of well-born citizens, is one of the many all-important factors in the fulfillment of social aims."¹¹

CHARLES BRUEHL, D.D.

¹¹ "Introduction to the Study of Sociology" (New York City).

THE MORALITY OF MEDICAL ATTEMPTS ON THE LIVES OF THE UNBORN

By DOMINIC PRUEMMER, O.P., S.T.D.

II. The Inalienable Right of the Unborn

3. *May abortion be practised when mother and child are in imminent danger of death?* Or in other words: May abortion be produced when without it, as far as we can see, mother and child will certainly die? The child, of course, would die, but the mother's life would be spared?

It follows from what has been said above that indirect abortion is allowed in certain circumstances. But, if indirect abortion is no longer possible, may abortion be directly resorted to? Many physicians and laymen and even a few theologians are of the opinion that, in such a case of extreme necessity, direct abortion is permitted, nay even obligatory. They assign the following reasons:

(a) Of two unavoidable evils the lesser one may and must be chosen. Now, in the case under consideration, direct abortion is by far the lesser evil. It is but an acceleration of the death of the fetus, which would certainly die even without abortion. If abortion is not produced, both mother and child will soon die; as it is, the child alone will die, and in fact only a little sooner, but the mother is saved. Hence in this case abortion is not only permissible as a lesser evil, but even imposed.

(b) It is a commonly accepted teaching of theologians that at times an innocent person may be put to death; for example, in a just war a besieged town may be bombarded, even though many innocent women and children also lose their lives. Further (at least according to the opinion of some illustrious theologians), anyone who, in fleeing from a conflagration or a mortal enemy, was obliged to cross a narrow bridge and found his passage obstructed innocently by a child, might cast the child into the water in order to save himself from certain death. Consequently, it is lawful for a mother in danger of death to expel the child from her womb in order to save her own life.

(c) One may directly kill an unjust aggressor who threatens one's

life. And this holds even if the assailant is not aware of the wrong he is doing (*e. g.*, if a maniac or a drunkard attacks me with intent to kill). Therefore, the mother whose life is seriously threatened by the fetus may eject and kill the latter.

(d) Direct abortion does not inflict an appreciable injustice on the fetus in the cases of necessity alleged, for the fetus must die under all circumstances and within a short time. Supposing abortion is not produced, the fetus will die perhaps an hour later together with the mother; as it is, the fetus dies an hour sooner, but the mother will live. Whether the death of the fetus occurs an hour sooner or later, is practically of no importance. In consequence, the fetus must renounce this one hour of useless existence in order to save the perhaps very valuable life of its mother. In case of shipwreck a person may give up his life-saver to save another, though the loss of his own life is certain.

(e) When two just claims conflict, the prior claim must be preferred. In this case of necessity, the life of the mother and fetus conflict; but the life of the mother, who has perhaps other important duties, is more valuable and necessary than that of the fetus, which is unquestionably doomed to a speedy death. Therefore, the mother's life must be spared even though the fetus dies.

These are the principal reasons advanced for the lawfulness of direct abortion in cases of extreme necessity. A certain amount of argumentative force cannot be denied them, and hence a certain number of illustrious authors as Avanzini, Ballerini, d'Annibale, Pennacchi, Costantini, etc., accepted them as valid arguments. But on closer inspection they do not stand the test; nay, they are in direct opposition to irrefragable principles of morality.

In answer to the first argument, let it be understood that the proverb, "Of two evils the lesser is to be chosen," is frequently abused. It holds good only when the lesser evil may be chosen without the transgression of a commandment with binding force. Otherwise, the order of St. Paul becomes operative: "Non faciamus mala ut bona eveniant" (Rom. iii. 8). If the lives of all men on earth could be saved by a single lie, one would not be allowed to tell the falsehood. The fifth commandment of the Decalogue reads: "Thou shalt not kill." Under no condition whatever may an innocent person be directly killed, even if thereby the lives of a hun-

dred others could be saved. Granted that, in the case given, the human fetus must die; but no one has the right to hasten its death directly, even if it is only by an hour. Suppose a man condemned to death will be executed in a few hours. May a private individual kill him at once in order that he escape the odium of a public execution?

The second argument alleged above is very weak. It is certain that, for very grave reasons, the death of an innocent person may be occasioned, but only indirectly. That innocent women and children are killed in the siege of a hostile town is indirect not direct homicide. That a child innocently obstructing the passage of a narrow bridge may be thrown into the water to save oneself from imminent danger is by no means taught by all theologians. For it is difficult to see that throwing the child into deep water is not in most cases direct killing of an innocent person; moreover, there is no great moral difference between this act and the expulsion of the fetus from the womb by direct abortion. However, these theologians could say that there is a slight difference, since the fugitive is defending himself against criminal pursuers, whereas the pregnant mother cannot designate either the child or any one else as unjust aggressor. But, when the fugitive is fleeing not from his enemies but from a conflagration, what then? Is fire also an unjust assailant?

Now if it is claimed in the third argument that in a case of difficult labor the life of the mother is really unjustly assailed, such an assertion is wide of the mark. On the contrary, it is rather the child that could complain of injustice in its regard. The child did not bring itself into the womb, but the mother with the father. The child would want to leave the womb in the natural fashion, but it is detained by the defective conformation of the mother's body.

It is true, as is said in the fourth argument, that by direct abortion in the cases of necessity brought forward no considerable harm arises for the fetus. That its life should be shortened by a few hours is no great harm, provided it be baptized before the abortion is produced. It is also true that in a shipwreck one may give his life-saver to another, but no one may directly kill himself or allow himself to be directly killed. The renunciation of a life-belt is not direct homicide, but one's life is simply jeopardized the more. No

man has an absolute right to dispose of his life. No one may take his own life directly, or freely allow it to be taken directly. Whether the life of the mother is of more value than that of the child is not to the point. Catholic morality strictly prohibits taking life directly. On the other hand, it is not at all certain whether a mother's life is more valuable than that of the child. The birth of Julius Cæsar was so difficult and dangerous that the cæsarean operation had to be performed. Had direct abortion been produced, the child would have been killed, and the famous exploits of Julius Cæsar would never have come to pass. The world-renowned surgeon Le Roux, now engaged at the University of Lausanne, was the seventh child of an ordinary mother. The life of this woman was seriously endangered at his delivery. Without any further hesitation she might have demanded abortion or craniotomy. She had already given birth to six children, and, were she to die with the seventh, she would leave behind her poor orphans. Fortunately this did not happen. The seventh child became the renowned surgeon who is doing so much good for the welfare of humanity. Was the life of the mother of greater worth in this case than that of the child?

In the fifth place, it is maintained that, where two just claims come into conflict, the greater one must be preferred. That is correct. But, if it is further asserted that the mother has a greater claim on life than the fetus, such a statement is incorrect. At least before God, all men have an equal claim on life. Suppose that a sleigh containing master, mistress and a servant-girl is being pursued by hungry wolves on the snow-covered steppes of Russia. Could these persons of rank, under the pretext that they have a superior claim to life, throw the servant to the wolves in order to save their own lives? In a case of shipwreck, could an admiral in an overloaded life-boat permit an ordinary sailor to be thrown overboard in order to assure his own safety? No one has the right directly to take the life of a fellow-man by violence, even though the latter be the least of men. If he does it nevertheless, he is a murderer in the sight of God.

II

From what has been said it is evident that the reasons brought forward for direct abortion have no weight before the principles

of sound morality. Nevertheless, it must readily be admitted that these specious reasons have such an appearance of truth and soundness that countless physicians and laymen hold that in cases of extreme necessity direct abortion is not only allowed but even required. Hence cases may occur in which it is more prudent not to trouble the good faith of physicians and laymen in order to avoid a greater evil.¹

If the confessor were to insist repeatedly on the unlawfulness of direct abortion or craniotomy, and the doctor would nevertheless perform the operation or the mother would consent to it, the sin, till now material, would become formal. In fact, were the mother to die under the operation, she would certainly be damned. The Sacred Penitentiary recognized this difficulty on November 28, 1872. The question was proposed: "An unquam liceat operatio, quæ vocatur craniotomia vel similis operatio, quæ per se directe intendit ad occisionem infantis in utero positi?" Reply: "Consulat probatos auctores." Subsequent decisions of the Holy Office always became more precise. The Archbishop of Lyons proposed the following doubt: "An tuto doceri possit in scholis catholicis, licitam esse operationem chirurgicam, quam craniotomiam appellant, quando sc. ea omissa mater et filius perituri sint, ea econtra admissa, salvanda sit mater, infante pereunte?" The answer of May 31, 1884, was: "Tuto doceri non posse." About five years later the Holy Office wrote to the Archbishop of Cambrai on August 14, 1889: "In scholis catholicis tuto doceri non posse, licitam esse operationem chirurgicam, quam craniotomiam appellant, sicut declaratum fuit d. 28 Maii 1884 et quamcunque operationem directe occisivam fœtus vel matris gestantis." The use of the expression, "tuto doceri non posse," on both occasions was striking. Some theologians deduced from this that it was not allowed to teach the

¹ In this connection may be cited the view of Card. Cas. Gennari, explained in his excellent work: "Consultazione morali su casi e materie svariate che specialmente riguardano i tempi nostri" ed. terza, p. 418, vol. 1. "Ecco dunque la pratica prudente del confessore: Se non é interrogato da nessuno, si guardi dall'ammonire; a nulla approderebbe lo ammonimento e sarebbe causa di gravi pericoli, principalissimo dai quali, quello dell'eterna dannazione della donna. Se viene interrogato dal medico, potrà solo disapprovarre l'operazione; e ciò come un suo parere personale senza manifestare la proibizione della chiesa. Ove in fine é interrogato dalla madre sarà bastevole consigliarla di pregare il medico a far sì che il feto non patisca detrimento nella vita. Si guarderà d'imporsi sotto preцetto il diniego ovvero di far menzione del divieto della S. Sede. In siffata guisa il confessore avrà facilitato il suo compito e avrà provveduto al bene spirituale dell'inferma ed alla quiete di se e della famiglia."

doctrine in Catholic schools, because the way would be kept open to the most dangerous abuses. Whether in every individual case such an operation would be unlawful, would remain an open question in spite of the decision of the Holy Office. Thereupon, the following case was proposed to Rome: “*Titius medicus, cum ad prægnantem graviter decumbentem vocabatur, passim animadvertebat, letali morbi causam aliam non subesse præter ipsam prægnationem, hoc est fœtus in utero præsentiam. Una igitur, ut matrem a certa atque imminentि morte salvaret, præsto ipsi erat via procurandi sc. abortum seu fœtus ejectionem. Viam hanc consueto ipse inibat, adhibitis tamen mediis et operationibus, per se atque immediate non quidem ad id tendentibus, ut in materno sinu fœtum occiderent, sed solummodo ut exinde amoverent, atque fœtus, si fieri posset, vivus ad lucem ederetur, utique mox moriturus, cum adhuc immaturus omnino supponatur.*²” Iam vero lectis, quæ d. 19 Aug. 1889 S. Sedes ad Cameracensem Archiepiscopum rescripsit: ‘*tuto doceri non posse licitam esse quamcunque operationem directe occisivam fœtus, etiamsi hoc necessarium foret ad matrem salvandam,*’ dubius hæret Titius circa liceitatem operationum chirurgicarum, quibus non raro ipse abortum hucusque procurabat, ut prægnantes graviter ægrotantes salvaret. Quare, ut conscientiæ suæ consulat, supplex Titius petit, utrum enuntiatas operationes in repetitis dictis circumstantiis instaurare tuto possit?” The Holy Office answered on July 24, 1895: “*Negative, juxta alia decreta, diei sc. 28 Mai 1884 et 19 Aug. 1889. Sanctissimus approbavit.*” This decision explained clearly how the expression “*tuto doceri non posse*” was to be interpreted. Father Lehmkuhl, who had at first taught the lawfulness of abortion in such cases of necessity, thereupon changed his opinion. He writes (“*Theol. Mor.*,” I, 11th ed., 1007): “*In prioribus editionibus conatus sum affere rationes, quibus suaderi possit, violentam illam invasionem in fœtum eiusque vitale elementum fieri licite posse ad salvandam matrem alias perituram. Et quamquam rem pro dubia proponebam, in re adeo gravi nolens proprio judicio fidere, tamen momenta quædam consideranda dedi, ne strictam obligationem, quæ gravissimas difficultates tum medicis tum matribus aliquando creare protest, pronuntiarem, antequam talis obligatio luce*

² From the description given it seems apparent that the physician resorted to puncturing the fetal membranes, spoken of above.

clarior evaderet, vel Ecclesiæ judicium hac de re ferretur." He then disposes of the arguments which seem to speak of the lawfulness of direct abortion in a case of necessity. He rightly calls them "speciosiores quam veriores."

In spite of the above, some theologians would never admit that the mooted question was definitively answered. On May 4, 1898, the following questions were proposed to the Holy Office: (1) "Eritne licita partus acceleratio, quoties ex mulieris arctitudine impossibilis evaderet foetus egressio suo naturali tempore?" (2) "Et si mulieris arctitudo talis sit, ut neque partus præmaturus possibilis censeatur, licebitne abortum provocare, aut cæsaream suo tempore perficere operationem?" (3) "Estne licita laparatomia, quando agatur de prægnatione extrauterina seu de extopicis conceptibus?" The reply was as follows: "Ad I. Partus accelerationem per se illicitam non esse, dummodo perficiatur justis de causis et eo tempore ac modis, quibus ex ordinarie contingentibus matris et foetus vitæ consulatur. Ad II. Quoad primam partem, Negative juxta decretum fer. IV, d. 24 Julii 1895 de abortus illicitate. Ad secundum vero quod spectat: Nihil obstare, quominus mulier, de qua abitur, cæsareæ operationi suo tempore subiciatur. Ad. III. Necessitate cogente, licitam esse laparatomiam ad extrahendos e sinu matris extopicos conceptus, dummodo et foetus et matris vitæ quantum fieri protest serio opportune provideatur. Leo XIII approbavit."

From the answer to the second question it follows clearly that direct abortion is not allowed, not even in cases of extreme necessity, for in the case proposed there is evidently question of extreme necessity for mother and child. With regard to extra-uterine pregnancy or the so-called ectopic fetus, sometimes found in the oviducts or in the ovary, the answer of the Holy Office is not so categoric. In fact, the expulsion of such a fetus seems to be an indirect, not a direct abortion, for the organ of the mother (Fallopian tube or ovary) becomes dangerously diseased because of extra-uterine pregnancy. The mother has a strict right to cure the diseased organ. If as a result the fetus dies, the abortion is indirect, a *voluntarium indirectum malum*. This opinion is also held by Lehmkuhl ("Theol. Moral., I, 11th ed., 1011), Joseph Antonelli ("Medicina Past.", p. 224), Capellmann-Bergmann ("Pastoralmedizin," 18th ed., p. 53). Of course, such an expulsion of an ectopic fetus cannot take

place without solid grounds. On May 5, 1902, the Holy Office received the following question: "Utrum aliquando liceat, e sinu matris extrahere foetus ectopicos adhuc immaturos nondum exacto sexto mense post conceptionem?" To this was answered: "Negative juxta decretum 4 Maii 1898, vi cuius foetus et matris vitae, quantum fieri potest, serio et opportune providendum est; quod vero tempus juxta idem decretum orator meminerit, nullam partus accelerationem licitam esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac foetus vitae consulatur." Besides, the diagnosis of an extra-uterine conception is difficult to confirm, since other tumors are mistaken for it. Further, such a condition of pregnancy very often of itself leads to abortion. Finally, an unlawful medical treatment is very rare in such cases. Hence, practically no great moral difficulties can arise in actual practice.

With what has been said, I believe I have sufficiently exposed the Catholic doctrine concerning medical attempts on fetal life. Really unlawful practices occur more and more rarely nowadays among *capable* doctors. The conviction has established itself, particularly among skilled American surgeons, that the case hardly ever presents itself to a good doctor, when he is obliged to kill the child in order to save the mother. Fellow-doctors would usually attribute direct abortion to a lack of skill. If doctors are to be found—unfortunately there are a number—who induce direct abortion even when the mother's life is not endangered, they are usually the ones who do not trouble themselves very much about the prescriptions of Catholic morals; they would hardly ask the opinion of a priest on the moral lawfulness of their practices. Still less would the so-called "angel-makers" ask advice of a confessor; they are fully aware that their clandestine trade is criminal. If a sick mother requires treatment, let her go to a capable, conscientious physician, who would not readily indulge in such practices. A very reliable and able doctor told me that, as a rule nowadays, the practice consists in watchful waiting.⁸ Only when it is morally certain that the fetus is no longer alive, may a surgical operation take place.

⁸ An able doctor with whom I thoroughly discussed the medical difficulties connected with pregnancy and birth told me: "Since gestation and birth are natural processes, nature usually provides sufficient means to save both mother and child. It is really often fortunate, if the physician does not step in too quickly with his art." Another doctor, also very capable, related the following experience: He had worked strenuously for hours with a colleague at a difficult

III

With regard to the assistance of Sisters or other nurses at such operations, there is no probable danger of their incurring excommunication. The services required of them are not *formal coöperation*, not even *proximate material coöperation*. As was stated above, direct abortion is produced nowadays by puncturing the amnion. No anesthetic is needed for that. A hospital Sister has scarcely anything to do in such an operation; at most, she has to hand the doctor his instruments. It is much to be desired that ecclesiastical authorities would define, once and for all, the line of conduct to be followed by Sisters in such cases. In this respect the Austrian Hierarchy has ordained as follows: "Religious superiors are to inform physicians that the Sisters may under no conditions whatever assist at artificial abortion or at the killing of a fetus *in utero*, because abortion intentionally induced is liable to the severest ecclesiastical and civil penalties; as for the rest, the Sisters must leave the treatment of the patients to the conscience of the physician."

In conclusion, a decision may be cited in reference to coöperation. That Sisters need not be over-fearful in the matter is seen from the pronouncement of the Sacred Penitentiary on July 7, 1911 (cfr., *Linzer Quartalschrift*, 1916, p. 903): "In nosocomio X, cuius proprietas ad sorores Congregationis S. N. spectat, superiorissa anxia est, (a) an debeat inquirere in medicos, ipsos interrogando aut alia ratione, num rite servent Decretum S. Officii 4 Maii 1898 cum ejusdem declaratione 5 Mart. 1902. Ratio dubii est, quod a sororibus doctores practicantes eliguntur; (b) an vero sufficiat, ut eligant doctores conscientiosos, quibus et procedendi rationem et responsabilitatem relinquant, quin ipsæ inquirant. S. Pœnitentiaria ad proposita dubia respondet: Ad I. Negative. Ad II. Affirmative, nec talium medicorum operæ superiorissa tenetur, obsistere, nisi in casu quo evidenter se proderet eorum prævaricandi intentio."

delivery. The two finally resolved to resort to craniotomy in order to save the mother's life which was seriously endangered. They had gone into another room to make the necessary preparations. On their return to the woman who had been in the throes of labor, they found that the birth had been accomplished without any medical assistance. Mother and child had been saved.

THE PROBLEM OF EVOLUTION

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

The Morphological Basis for Evolution

XII. THE MORPHOLOGICAL ARGUMENT

There is no question but that this is the center of the whole matter, for it is on this that the theory of evolution in the end rests. Yet no one who has not himself worked practically along morphological lines can possibly appreciate the urgency of the facts. Vertebrate morphology for years absorbed my attention, and I can testify to the truth of what I have said, and I shall try to set down fairly the evidence for and against.

It will take some space, but it is worth while to understand this point, since it is absolutely fundamental. "What is formal morphology?" asks that distinguished botanist, Professor Bower,¹ and replies: "the comparative study of form. Without this there can be no argument for evolution, for form is the visible record of what physiology does, and without that record argument on evolution would be impossible."

Let me explain what is meant. Take the vegetable kingdom: the majority of plants, speaking generally, are built up on similar lines having roots, stem, leaves, often flowers and fruits. Further, their minute anatomy is on more or less identical lines. Go to the animal kingdom and much the same is to be said. Take the enormous group of mammals, all with four extremities, a backbone with elements all built on the same plan; with arterial, venous, nervous, above all muscular and osseous arrangements all on the same lines. Is it not impossible not to feel that such a state of affairs is due to common descent? What is the alternative? Is it not the creation of a number of species all on the same lines, yet in no way related to one another save that all came from the fiat of the same Creator? And does not that seem to sin against the idea of economy? This is the idea which is at the back of the saying of Fr. Wasmann that the billiard player who can send one hundred balls to their desired positions by one stroke displays more skill than he who requires one

¹ *Nature*, March 8, 1894.

hundred strokes to achieve the same end. No Theist doubts that the Creator could have worked along the lines suggested in the second alternative; yet can we really imagine such a thing? Frankly I find it difficult to do so, whilst freely admitting that what I find difficult to realize may yet have been the case, for I equally freely admit that the morphological facts do not amount to an absolute demonstration. In fact, I agree entirely with the statement made by Professor Morgan of Columbia University.² He is discussing how far the evidence from comparative anatomy can be used as an argument for evolution, and he says: "It is the resemblances that the animals or plants in any group have in common that is the basis for such a conclusion; it is not because we can arrange in a continuous series any particular variations. In other words, our inference concerning the common descent of two or more species is based on the totality of such resemblances that still remain in large part after each change has taken place. In this sense the argument from comparative anatomy, while not a demonstration, carries with it, I think, a high degree of probability."

Professor McBride³ says that the facts drawn from comparative anatomy, embryology and palaeontology are those on which the theory rests. The first have just been indicated; the second were dealt with very briefly in Section VII, and space forbids further discussion; the third remain for consideration and in close relation with morphology. Huxley⁴ said that "primary and direct evidence in favor of evolution can be furnished only by palaeontology." Professor More⁵ says that evolution but for this science might have been a guess of fancy, but could never have been brought forward as a scientific theory. But the passage deserves textual consideration. "Without such a palaeontological record our only sources of proof would have rested on our reluctance to accept the special creation of each species by a divine Creator; on the fact that species are so numerous and so complex that we cannot classify them; on the fact that we can cause animals and plants to vary by selective breeding; and, lastly, because we have found that an embryo goes through

² "A Critique of the Theory of Evolution," 1916, p. 14.

³ *Nature*, Jan. 17, 1925.

⁴ "Collected Essays," II, p. 239.

⁵ "The Dogma of Evolution," p. 120.

a series of structural changes which apparently connects different species. The first source is purely a matter of temperament, as we certainly cannot deny the power of a Creator to act; the second is merely a question of the number of existing forms and their complexity of structure, as no one supposes that evolutionary links connect two species by existing intermediary forms; the third source does show us that variation is the law of life, but it also points to the persistence of species even more strongly than to their variation, since with all our contriving we have never been able to produce a new species, and reversion to the common type occurs when indiscriminate breeding takes place; and lastly, embryology may show relations and connections between different types, but we cannot argue that, for example, a mammal had a piscine ancestry because at one stage its embryo has a gill organ instead of a lung.”⁶ When we direct our attention to palaeontology, we must beware of the too confident statements of some writers, here as elsewhere, in the vast field of discussion. Take one example. In a paper⁷ designed to show how the changes *might* have come about, Professor Goodrich says: “We are all agreed that the four-footed terrestrial vertebrates or *Tetrapoda* have arisen from some fish-like aquatic ancestor.” First of all, who are “we”?—for there are scientific men, like Vialleton, who do not take this view at all, and he is an authority on the Tetrapodal limbs. Here, as so often, “we” means “I”, and why do “I” think it? Because, if the theory of evolution is true, I see no other way of accounting for the existence of four-footed terrestrial beasts today. That may well be, but hear Professor More on this point.⁸ “One of the greatest steps in evolution occurred when amphibians with feet and legs and with an air-breathing apparatus appeared in the Carboniferous age. It is customary to assume that these animals developed from fish, which lived in such shallow water that they were driven to adopt land locomotion and life because of the lack of food. But we have no relics of amphibians in a transitional state in the sub-Carboniferous age.” And he quotes from Chamberlain and Salisbury: “Relics of amphibians appear only in later Coal Measures. They were already differentiated into

⁶ Which, as shown above in Section XI, is putting matters more strongly than the facts warrant.

⁷ Brit. Ass. Meeting, Toronto, 1924.

⁸ *Op. cit.*, p. 154.

five sub-orders." Further, he points out that the positive evidence of the alleged change is derived from six foot-prints found in Pennsylvania—surely a very slender basis of proof for so momentous an assertion! Does it justify us in being "all agreed"? It hardly seems so. Let us turn to the statements of palæontologists for a few moments. Professor Bather of the British Museum is a first-class authority, and he⁹ told his assembled brethren that "the palæontologist cannot assist at even a single birth" (*i. e.*, of a new species). Hence, from his point of view, "the evidence remains circumstantial." Moreover, in this very interesting Address, he laid stress on a point which eludes most persons, especially perhaps visitors to Museums where are to be seen nicely graded series of skeletons showing the "evolution" of the horse or the camel or man. There is an underlying assumption in every one of these cases—an assumption that is absolutely unprovable. It is that Grade B, which appears to be a slight advance on A, is actually related genetically to that grade. If it is not, then there is no evolution. "Let us suppose," he said, "all written records to be swept away and an attempt made to reconstruct English history from coins." We could set out our monarchs in true order, and we might suspect that the throne was hereditary; but, if on that assumption we were to make James I the son of Elizabeth, it is certain that we should be wrong, and so may those phylogenists be who make these neat genealogical trees. Take the horse pedigree made so famous by Huxley and vaunted in many a little manual as a conclusive proof of evolution.¹⁰ This scheme, says Bather, has had to be corrected in the light of fuller evidence. "Palæotherium, which Huxley regarded as a direct ancestor of the horse, is now held to be a collateral, as the last of the Tudors were collateral ancestors of the Stuarts. The later *Anchitherium* must be eliminated from the true line as a side branch—a young Pretender. Sometimes an apparent succession is due to the immigration of a distant relative from some other region—'the glorious House of Hanover and Protestant Succession'." The lesson of all this is, that *succession does not prove genetic connection*, and with that fact collapses all hope of demonstration through these

⁹ In his Address to the Geological Section of the Brit. Ass., 1920.

¹⁰ "This great service, the affording of unquestionable proof of this momentous theory [of evolution] mankind owes to its trusty servant the horse," is the rubbishy statement in one of these misleading works.

misleading series of fossils. Unless you can prove their genetic connection, you get nowhere. Turn now to the vegetable kingdom. Carruthers, a very first-class authority in his not very distant day, in a Presidential Address to the Geologists' Association in 1875 half a century ago,¹¹ said that "the complete absence of intermediate forms, and the sudden and contemporaneous appearance of highly organized and widely separated groups, deprive the hypothesis of genetic evolution of any countenance from the plant-record of these ancient rocks. The whole evidence is against evolution, and there is none for it." Take a later authority, Zeiller, who is said by Scott¹² to be one of the two greatest authorities on the succession of plant species. His views are set forth very clearly,¹³ and are as follows: (i) From the beginning, the groups of the vegetable kingdom are sharply separated as they are now, and there are no passage forms; (ii) The same is true of classes, orders, families and generic types; (iii) Variations within limits occur no doubt, but do not cross the boundaries which separate even the most neighboring types; (iv) Discontinuity is most accentuated in the highest groups. Of course, these statements are met with the old reply respecting the imperfection of the geological record, but Torrend in the article from which the quotation is taken pretty conclusively disposes of this argument. There remains another line of argument based on the phenomenon of convergence, by which is meant the occurrence in wholly distinct groups of highly similar forms. Thus, there are two great groups of mammals, placental and non-placental, which even the most ardent evolutionist would only connect at the very commencement of the mammalian series. The latter appears to be the earlier, and includes forms like the kangaroo and others in Australasia, where, with the exception of the raccoon, they alone are to be discovered. Now in both these classes are to be found ant-eating forms; burrowing forms with large and with small eyes, and so on. This great similarity without any possible genetic relationship certainly makes it very hard to sustain another underlying assumption of all phylogenetic proof—namely, that resemblance implies relationship, if it does not predicate it. Still there remains,

¹¹ I do not know of any conclusive evidence since to negative his assertions.

¹² "Darwin and Modern Science," p. 222.

¹³ In "Etudes sur le Darwinisme," 275 n.

apart from any palaeontological complications, the morphological argument as stated above, and even that does not convince Vialleton, who is undoubtedly one of the best morphologists of the day. And what is remarkable is this: in his earlier works he proclaimed himself an evolutionist and based his findings on that teaching, and now in his later work, quoted above, he discards that standpoint altogether. Evidently Morgan is right that the morphological argument is suggestive, and it is that unquestionably, but not demonstrative. Yet it is unquestionably the *cheval de bataille* of evolution. How then can that theory be talked about as *proved*, as it constantly is? Only by using the word "proved" in a totally false sense.*

* The next article of this series will deal with "Self-Sufficiency or 'Orthogenesis'."

PRIESTS AND LONG LIFE

V. Air and Rest

By JAMES J. WALSH, M.D., Ph.D.

I. AIR

Some 300 years ago, in his famous "Don Quixote"—"incomparably the greatest novel ever written," Macaulay said—Cervantes made Sancho Panza say: "God bless the man who first invented sleep." A generation ago one of our American humorists, John G. Saxe, very popular in his own day but almost forgotten in ours, added the expression: "And God bless him that he did not keep his invention to himself by patent right." Something nearly the same as this might be said with regard to the invention of air. It is by far the most important element for life that there is. Most of us can probably live without food for a month or even longer. We can live without water or fluid only for four or five days at the most, but we can live without air for not more than three or four minutes, unless by chance we faint from shock, and so our vital functions stop for a while. This is what happens not infrequently when people realize that they are in danger from drowning. Panic drives them into a heart collapse that stops respiration, and leaves the heart itself beating only just enough to maintain life. Hence the necessity to try every possible means for the restoration of life of those who have been under water even for an hour or more, for they may not be dead but only in a syncope.*

There is no patent right on air; indeed the phrase "free as air" has become proverbial. Yet it is extremely difficult to get a good many people to take all the air that is good for them. Air is extremely important for health, and nothing has contributed more to the lengthening of life, especially in our large cities, than the fact that we are gradually getting away from the overcrowded slums and giving people more and more chance to breathe air unbreathed by others. We have revolutionized the status of consumption in the modern world by insisting that people shall live more in the air.

*Hence the advisability of the Last Sacraments being administered for several hours after apparent death by drowning.

As a result, there are not only fewer deaths from the disease, but many fewer patients require treatment. Tuberculosis has proved to be one of the most curable of diseases. We have reduced the death-rate from it to nearly one-half in the course of a single generation just by the advocacy of the open-air treatment. People used to be afraid of the air and its effect on consumptives, and shut up such patients in hermetically sealed rooms, actually putting paper over the cracks of doors and windows and stuffing keyholes with cotton, and doing infinite harm when the cure for the worst disease that mankind had was in the free air around them. Our pneumonia cases do ever so much better with open than with closed windows, and are treated most successfully in tents or on balconies or roofs of hospitals. If air does so much good for the ailing, it is even more important for the well to help them maintain health.

There are a great many prejudices with regard to air. Some people are sure that the night air is deleterious, and carefully exclude it from their sleeping rooms. This is a very old tradition due to the fact that in the old days they did not know that malaria and yellow fever and certain other diseases were conveyed by the mosquito, which has sense enough to avoid traveling much by day, but wanders round in the cool of the night, and is the carrier of various diseases that were attributed to the air. The very word, *malaria*, means bad air, though the disease is carried not by the air but by the mosquito. It has been demonstrated in malarial districts that, if you exclude the mosquito, you can live in perfect health in the worst kind of malaria-ridden districts. Englishmen have lived in tents on the Roman Compagna in the midst of the dread Roman fever, and, when protected from mosquitoes, have lived perfectly healthy and then have taken the mosquito to London and allowed it to bite them there and acquired Roman fever. We need screens in our windows, but there ought to be free ingress of air into all sleeping rooms at night. This is true even in quite cold weather. Extra covering should be used to maintain body heat. Cold air is even better than warm fresh air, because it stimulates.

It must not be forgotten that the only pure air at night is the night air. Indeed the night air is a little purer and freer from germs of all kinds than the day air, because there is less dust at night. There is not so much movement and the dust settles, and it is dust

in the air that is dangerous and not the air itself. There used to be a good deal of dread of gaseous exhalation of various kinds from damp ground or river banks or from the mouths of sewers. Sewer gas probably has some deleterious effect especially in predisposing to disease of the throat, though it is probable that the flies which haunt sewer openings are more dangerous than any exhalations that come from them, unless there is exposure to them over a prolonged period. Fortunately, the odor constitutes a warning. Epidemics used to be supposed to be due to air-borne factors, and for a time it was an accepted theory that epidemics that spread over the world were due to the earth running into an "epidemic" portion of space, which, as it were, diffused the disease. These ideas are now entirely rejected. People used to wear masks during epidemics to exclude what they thought disease-laden air, but this probably did more harm than good.

There is no reason to be afraid of air, and yet many people dread it very much. They are afraid of draughts and some people are quite sure that, everytime they sneeze because some dust has been blown near them, they are catching cold, though this spasmodic reaction of the diaphragm which throws off dust particles is a definite indication that one is capable of disposing of the evil effects of dust. Very probably the healthiest place to be is in the middle of the ocean on a steamer running fifteen to twenty miles an hour with a wind of fifteen to twenty miles blowing in the opposite direction. This is to be in the midst of a draught, but there is not the slightest danger from it. People catch cold if a good deal of dust directly from the street is blown by them and they breathe it in, but that is because dust carries microbes, and microbes are dangerous. As soon as you get up beyond five stories in the city you are, as a rule, out of that danger. There is much more of prejudice than truth with regard to the ill-effects of draughts. We put our tuberculosis patients sitting outside even with the wind blowing rather freely, confident that it will do them good and not harm. Polar explorers are often exposed to winds blowing thirty to forty miles an hour with a temperature twenty to thirty degrees below zero, and they do not catch cold. Colds are extremely uncommon in the colder regions, as they are up on high mountains, though polar explorers and Alpine climbers have been known to catch severe colds within a week or

two after they have been exposed to the severe cold of the north or high Alps as a result of intimate contact with those suffering from the disease in the lowlands or lower latitudes.

Air is not only important during the night, but also during the day. A great many people who suffer from depression and from a sense of exhaustion (that is, the mental and physical states which disturb a great many people), would have much less trouble in this way, if they got out more in the air. It has been rather well said that that "played out" feeling is due to not playing *out* enough, while that "all in" feeling is due to the fact that you are staying *in* the house too much. These may seem to be only smart expressions, but they have a very definite significance that makes them worth while recalling, and they sum up important truths. I have known people who suffered from scruples to be very much improved by getting out more in the air. Sometimes their feelings keep them from taking recreation and getting out as much as they ought to, and the establishment of good habits in the matter of getting out regularly will do them more good than any measures directed more particularly to their spiritual state.

Air ought to be taken in good deep breaths, but that is not secured so well by deliberately breathing deeply. That is better than nothing, unless of course one is already suffering from a cold or from pulmonary tuberculosis when there is a certain amount of danger of disseminating the germs of these infections from diseased areas to those not as yet affected. To do most good, the deep breathing ought to be induced by active exercise of some kind, for in this way the lungs become more active, oxidize the blood thoroughly, and as a result all the tissues are stimulated.

A great many people are very much afraid of the cold air, but there is no reason for that. On the contrary, there are a great many reasons for thinking that people live longer in a moderately cold climate than they do in one where there is only a slight change in the temperature from winter to summer. It is a well recognized fact that pneumonia is less fatal in the colder northern cities than it is in the southern warmer cities. The respiratory diseases generally are benefitted by cold weather. We send our tuberculosis cases up to the Adirondacks where the temperature from the first of December until the first of March is likely to hover around zero, and where

there is snow on the ground from the first of November until almost the beginning of June, and sometimes even beyond that. Our patients get along much better there than they do in the milder climate, where it might be expected that the possibility of being outdoors most of the time without discomfort would be almost ideal for tuberculosis patients. We used to send our consumption cases to the Riviera and to certain parts of northern Africa because of the mildness of the temperatures there, but this probably always shortened their lives, and almost never produced any curative reaction. For that you must have a variation of twenty to thirty degrees at least in the temperature every day. To get out into cold air for even a short time is tonic and stimulating. We say that it is bracing, and nothing gives an appetite like exposure to cold air.

A great many people are afraid of catching cold in the winter in this way, and the older generation particularly were accustomed to say that they had caught cold by going out. Colds are really caught, however, from other people who have colds. They represent a series of germ diseases. Most of these have an incubation period of at least three days, and some of them have an incubation period of a full week. When a man says: "I sat in a draught last night, and I sneezed and caught this cold in my nose," it is very probably that the cold had been working on him for three to five days or more, and that the sneeze was the first external symptom of it, rather than the evidence that he was taking cold at the moment. Men have tried to give themselves cold by exposure to cold but without effect. Young Russian physicians, for instance, have run around outside with practically nothing on in a temperature below zero. After they have gotten themselves all aglow in this way, they have plunged into a snow bank, and then have run some more and gone in and taken a bath and awaited results in the shape of colds or bronchitis, but have had none. Here in New York it is not an unusual thing to see some of the young fellows running in the park in athletic togs (which consist of nothing but a single layer of cotton) on cold days in the winter time, with their legs bare from above the knees and their shoulders and neck uncovered, but one does not hear of serious results.

I have often been asked whether women, by exposing so much of their bodies to the cold as they do by the fashionable gowns of today

(with the neck low and the bosom of the dress rather well cut out and with no covering below the knees except the flimsiest of silk stockings and very thin slippers) are not sure to contract serious disease, but the only answer that can be made to the question is that that is not the way we take cold. One is much more liable to take cold from wearing too much clothing. I often see thin nervous patients wear a couple of layers of woolen underwear and then perhaps a chamois or wool chest protector, rather heavy woolen outer clothing with a heavy wool overcoat, and I think that they are subjecting themselves much more to the danger of taking cold than if they went with ever so much less clothes on them. Of course, one must not change one's habit in the matter in the midst of cold weather, but over-heating with consequent sensitization of tissues and relaxation of the circulation is much more responsible for the development of colds than exposure to cold. Colds are much commoner in our over-heated apartment houses at the present day when the temperature is often seventy-five or eighty degrees than they were in the poorly heated houses of two generations ago, when the open fire-place was only a gesture, and one never got heated all the way through though one side of the body might be almost roasted. We slept in temperatures in those old houses in which water would freeze in the pitchers beside our bed, but we did not take cold, and pneumonia was less frequent than it is at the present time.

The experiences in the polar regions are very instructive in this regard. Members of polar expeditions, who have to go out into blizzards when the wind is blowing forty to sixty miles an hour with a temperature way below zero, do not take colds and do not die of pneumonia. They get their fingers, noses and ears frozen; they have to be mighty careful about their toes, but, in spite of sleeping in igloos or other confined quarters where the ventilation is just about as low as human nature can stand it, they have no trouble with their lungs. Some twenty years ago, Nansen and his men spent two years in the Arctic regions without any trouble from colds or respiratory affections of any kinds. Within a week after they got back into civilization, they were all down with grippy colds. This is what might be expected from what we know of the bacteriology of colds, but this is a direct contradiction of popular impressions with regard to the relationship between cold and respiratory

disease, and, as the dread of colds often keeps men in the house when they ought to get out, it is well to have some of these facts before us.

We had a very interesting experience with extreme cold weather and its effect upon health here in New York City some ten years ago during that war year when coal was so difficult to obtain. That year was the coldest year in the history of our Weather Bureau. Coal was so hard to get that in many hotels they shut off the heat in the private rooms during the day and asked people to spend their time as far as possible in the living rooms of the hotel. In spite of the fact that all available heat was supposed to be in the public parts of the hotel, I remember talking in one of the most important of our hostleries to a group of business men who all wore their hats and overcoats during the meeting. They asked me if I had any objection to my audience being thus covered, and I replied that I had none in the world, if they would only let me too wear my hat and overcoat. The temperature that day even at noon was below zero. We had just gone through nearly two weeks of zero weather. That January and February were the coldest in our history. In spite of that, there were actually 2,900 fewer deaths during those two months than during the corresponding months of the preceding year, which were almost the warmest in the history of our Weather Bureau. A great many people, including the old and the very young, lived and slept in rooms that were much colder because of the lack of coal than they had been accustomed to for some years at least before this time; yet, they were in better health. Facts like these should be recalled, whenever there is a dread of cold air or a disinclination to get out into the cold.

A very fruitful source of colds in our day is—not, as is thought, the catching of cold from exposure to cold air but—the overheated air of our houses. More and more our houses are all heated by steam or hot water. This raises the temperature of the room very satisfactorily, but it leaves the heated air without its due proportion of moisture. We need to breathe for health's sake moist air. The amount of moisture that air will hold when it is cold is much less than when it is warm. If the ordinary cold air from the outside is simply heated as happens by steam heat, then it lacks moisture to a very great extent, and it absorbs moisture from every possible source. As the result of this, it takes moisture from our chairs and furniture

generally, and causes them to fall apart rather readily. It takes moisture from the backs of our books, and particularly from leather, and causes that to disintegrate rather easily. It takes it from wall paper, and makes it hard to keep on the wall. But, above all, it takes it from us. It leaves our mucous membranes very dry, and this is an unhealthy state of the mucous membrane. The cells of our mucous membranes are marine animals, as it were, and live best when freely bathed in the salt solution that comes to them from the blood.

Dry mucous membranes are much less capable of protecting us against colds than when they are moist. Our noses are so arranged that under ordinarily healthy conditions it does not matter how much dust is in the air; none of it finds its way into our lungs when we inspire, because it is caught on the tortuous passages of our nose, and especially on the surfaces of our spongy nasal mucous membranes, and retained. Nature makes a provision by which there is a flow of secretion from the nasal mucous membranes which carries the dust down and out if it is in quantity, or which holds it fast in the solider gelatinizing nasal mucus which we then remove by picking and cleansing the nose. When our nasal mucous membranes have to deal with very dry air, however, they are not able to do this. The result is that microbes find their way to the back of the throat, into the larynx, and down into the lungs. They produce the various forms of so-called colds, rhinitis, pharyngitis, laryngitis, and bronchitis, according to their location.

Under the circumstances it is important to keep the air in living rooms moist. There ought to be water in connection with the steam-heating apparatus, constantly giving off some moisture into the air. While we take rather careful precautions to prevent the dust which is swept upwards from the floor in connection with the heat from a register from staining the walls, we do not make corresponding provision for putting moisture into the air of a room. This predisposes us to cold. Besides, our steamheated rooms are kept at too high a temperature. When we had the open fireplace, the temperature of rooms was seldom much above sixty. With the closed stove (the invention of Benjamin Franklin), we could get the temperature up to sixty-five. Our hot-air furnaces (which were much better than steam heat because they provided for the saturation with moisture of the air that was sent up to warm rooms) caused the

temperature in the house except in the halls and perhaps at the northern end of it to be raised to nearly seventy. Now with steam heat it is not unusual to have a house heated to seventy-five, and I have seen it even higher than that. Hot dry air of that temperature is very hard on mucous membranes.

People ought not to go out from air as hot as that into the cold air at once, because it is too much of a shock for the mucous membranes. Neither should one come in directly from the cold air into a temperature as high as that. It is well to linger for a while in the vestibule. Fortunately, the delay between the ringing of the bell and the response to it in most houses is quite sufficient to provide a transition period of that kind. Some people resent it very much if the bell is not answered at once, but it is better that there should be some delay. In the same way on going out one could linger for a while in the vestibule putting on rubbers and other things of that kind, and so gradually accustom the mucous membranes to the cooler air which they are to meet as soon as they get outside of the house.

Overheated public rooms where a number of people are together (as, for instance, theatres, halls, churches and the like) are particularly likely to be dangerous in the matter of diffusing colds, because the mucous membranes lose resistive vitality from the heat and the dryness of the air, the movement of the crowd and the coughing send a good many dust particles out through the air, and these are breathed in and are not readily thrown off because the mucous membranes lack resistive vitality. Such meeting-places that have no direct sunlight during the day (as is particularly true of theatres, moving picture houses and the like) are particularly prone to diffuse disease. There is no antiseptic, or perhaps we should say no bactericide (that is, no killer of microbes), equal to sunlight. Direct sunlight for a couple of hours will do more than any antiseptic of any kind in making a room thoroughly sanitary. There are, however, no arrangements for providing direct sunlight in the theatres as a rule. I suppose the owners are afraid of the hangings and upholstery fading under the influence of it.

Fortunately, the introduction of the vacuum cleaner has done much to lessen the danger of catching cold in theatres, moving pic-

ture houses, Pullman cars and other enclosed spaces. In the old days when sweeping with a broom was done, this spread a good deal of dust around, and it settled again in a position where it could be rather readily diffused through the air on every movement. The vacuum cleaner, if used every day, takes the dust actually out with it, and so makes conditions ever so much more sanitary than before. It should be used every day, wherever crowds assemble regularly, and of course should be used at least once a week in churches. If possible, the cleaning should be done on Saturday and not on Monday—unless there could be two cleanings for the week, when of course Monday and Saturday mornings would be the very best time.

Dust and not cold, hot air and not cold air, represent the dangers of taking cold, according to our modern ideas. There are other modes of contact that may transmit the germs of colds. It is very probable, for instance, that people suffering from colds should not shake hands with those who are well. Almost inevitably in the course of coughing and blowing the nose some germs from the infected air passages find their way on to the hands of those who are affected. It matters not how meticulously clean they may be, they will transfer some of these germs to others if they come directly in contact with them. It is an excellent rule, then, before eating to wash the hands very carefully. Sanitarians suggest that this washing should last five minutes by the watch. That does not mean for just a minute or two and carelessly, but it means that in good hot water and with plentiful soap the hands should be cleaned thoroughly for five minutes. This will remove microbes when ordinary hasty cleaning will not. If, after having been in contact by shaking hands or the like with people who are suffering from colds, we go to the table without proper washing and eat our bread and rolls out of our hands or in other ways convey microbes to our mouths, of course we catch the cold. People in the same household should be careful about the dissemination of cold. They should take special precautions not to use drinking cups in common with others nor to handle books that others have to handle without being very careful in the matter of washing and cleaning. Such precautions are usually neglected, but that is because people do not know the necessity for them, and they have not been told the most recent con-

clusions of sanitary science in these matters. A great deal can be done to ward off colds from oneself and also prevent others from taking them, if these precautions are observed, and yet they need not be carried to an exaggerated extent.*

* The next article of this series will deal with "Rest."

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

V. The Consecration of a Church

In these days we are more familiar with the “opening” of a church than with the spectacle of its solemn consecration. Yet there is a vast difference between a building which has been consecrated and one that has only been “opened.” There may have been a great and brilliant assembly at the latter function, the music may have been inspiring, the speeches at the subsequent luncheon may have been characterized by much eloquence, and the report in the local papers may have been a splendid example of journalistic eloquence—the fact remains that the building lacks that supreme sanctity which is bestowed upon it by nothing less than consecration. Only by its consecration is a sacred edifice definitely set apart for divine worship. It can no longer be put to profane uses; from human ownership it passes into that of God, in whose hands we place, is it were, the title-deeds.

I

We have seen in a previous paper that for some centuries Rome had no special and elaborate rite for consecrating a church. The new building was supposed to have received sufficient consecration when the Holy Sacrifice had been offered upon its altar. True, from an early time the bodies of martyrs, or their relics, were deposited in the church near or beneath the altar, but the ceremonies which accompanied such translations were in the nature of solemn funerals. The sacred bodies were reburied in the churches in order that they might have greater honor, quite as much as in order that their presence might procure added sacredness to the building.

The relics were borne in procession to the chanting of Litanies; the sepulchre was washed and incense took the place of embalming. But there was no sprinkling of the walls with holy water; the lustral water which remained after the people had been sprinkled was poured out at the foot of the altar. However, already St. Gregory ordained that the temples of the pagans which were turned

to Christian uses, should be reconciled by the sprinkling of specially blessed water, called to this day "Gregorian Water".

Nothing could be simpler than the inauguration of a church in Rome or Italy up till (say) the eighth century. But it was otherwise in the Church of Gaul. In the life of St. Gall there is an account of the consecration of an oratory by St. Columban, the main features of which bear a close resemblance to the ceremonial found in the *Pontificale Romanum* of today: "The blessed Columban ordered water to be brought, and, having blessed it, he sprinkled the edifice with it, and, walking round it whilst singing psalms, he dedicated the church. Then, having invoked the name of the Lord, he anointed the altar and placed in it some relics of the blessed Aurelia. The altar having been covered, he duly celebrated Mass (*vestitoque altari missas legitime compleverunt*)."

This incident takes us back to the close of the sixth or the first years of the seventh century—that is, to the time when the Gelasian Sacramentary was introduced into Gaul. The Gelasian book became the standard of the Gallican Liturgy, but was itself enriched with new usages and rites. We may safely assert that the main features of our consecration formulary were already to be seen in the eighth century, their origin being, therefore, Roman, Gallic and partly even Byzantine.

The functions of the consecration may be divided into three sections, or acts; (1) the blessing of the building; (2) the procession of the relics and the consecration of the altar; (3) the celebration of Mass. The first act in the ritual blessing of the building itself is the sprinkling of its outer walls with holy water. Three times the bishop walks around the edifice sprinkling it each time, first the higher part of the walls, then at the height of his eyes, and finally the lowest part, near the foundations.

Up till then the church is empty, save for one deacon, and its doors are closed. Three times the bishop has knocked and asked for admission for the King of Glory, who is about to enter into possession of His House. The symbolism of the bishop's entry into the church is one of the most striking features of the ceremony. When the doors are opened by the deacon in sacred vestments, who alone had remained inside the church, bishop and clergy advance

half way up the deserted nave, and, as they prostrate themselves, the Litany of the Saints is sung.

Now comes a ceremony, the origin of which is rather obscure. During the singing of the Litany ashes have been sprinkled on the floor of the church, in the shape of a X, or St. Andrew's cross (also called *crux decussata*). With his pastoral staff the bishop traces upon the limbs of this cross the letters of the Greek and Latin alphabet. In order to understand the meaning of this ceremony we must bear in mind the ceremonial of Christian initiation, or baptism. One of the first acts of the priest when administering the Sacrament of Baptism is to trace the sign of the cross upon the forehead and breast of the catechumen, saying: "Receive the sign of the cross both upon thy forehead and upon thy heart . . . that thou mayest now be the temple of God." The sign of the cross (*consignatio*) marks the catechumen as one who now belongs to God, a person in whom God takes up His abode as in His temple. The great cross on the floor of the new church is its *consignatio*; it is a taking possession in the name of God. According to de Rossi, the diagonal lines, right across the building, are a reminiscence of the practice of Roman surveyors who, when measuring property or land, staked it out by means of such diagonal lines, marking them with the letters of the alphabet. The meaning of the highly symbolic act is made even plainer when we bear in mind that, not only is the cross the emblem of Christ, but the *crux decussata* is the first letter of His name in the Greek language. Moreover, He calls Himself *Primus et Novissimus*—A and Ω, the first and last letters of the Greek alphabet. In this ceremony, therefore, the bishop, as it were, surveys and measures the site on which the church stands, seals it with the name of Christ, and marks it off as belonging henceforth to Him alone.

The outer walls have now been sprinkled with holy water and the site itself has been sealed with the symbol, nay, the very name of Christ. The altars are now to be sprinkled, as well as the inner walls and the very pavement. But this lustration is not done with ordinary holy water. Water, salt, wine and ashes are blessed and mixed together. Here we have a distinct reminiscence of a Biblical precedent: "Taking some of the blood of the calf, thou shalt put it upon the horns (corners) of the altar with thy finger" (Exod.,

xxix. 12); and “when he had sanctified and sprinkled the altar seven times, he anointed it” (Levit., viii. 11); also: “Thou shalt offer a burnt offering upon the altar; it is oblation to the Lord: a most sweet savor to the Lord” (Exod., xxix. 18). These texts were obviously the inspiration of the rubric of the Gelasian Sacramentary, which gives the following directions to the officiating bishop: “Primitus pones super cornu altaris digito tuo vinum cum aqua mixtum; et absterges altare septem vicibus; reliquum autem fundes ad basem; et offeres incensum super altare, odorem suavissimum Domino.” The water thus blessed, and mixed with salt, ashes and wine, is called “Gregorian” in memory of the Apostle of England, who prescribed its use for the purification of the temples of the converted Anglo-Saxons.

The Pontiff dips his finger in the water thus blessed, and traces a cross upon the centre of the altar table and finally upon its four corners. A prayer is then recited, and on its completion the bishop walks seven times round the altar, sprinkling it all the time. After the seventh circuit of the altar the prelate walks three times round the church, sprinkling its inner walls with the same “Gregorian” water. If the sprinkling of the altar has been its baptism, it now receives its confirmation. Three times the bishop anoints it with holy oil: twice with the oil of the catechumens and once with the sacred chrism. Three times also he incenses it on all sides, and finally he hands the censer to a priest who walks round the altar, incensing it continuously until the conclusion of the consecration. All this wonderful symbolism takes us back to the days of the Patriarchs of old: the bishop himself intones the antiphon *Mane surgens Jacob*, which tells of the Patriarch pouring oil upon the stone on which he had rested his head. The clouds of incense are the outward symbol of the Church’s prayer; hence the repetition of the antiphon: *Dirigatur oratio mea sicut incensum in conspectu tuo, Domine: elevatio manuum mearum sacrificium vespertinum.*

Not only the altar, but the very walls and doors of the sacred edifice are likewise anointed with holy oil—that is, with the sacred chrism, the oil of confirmation and royal unctions.

Returning to the altar, the bishop completes its consecration. Incense is blessed and burnt upon the altar, so that light fragrant clouds rise simultaneously to heaven. It is the crowning moment

of the sublime function. The entire building is filled with the sweet odor of an aromatic cloud, even as of old the Temple of Jerusalem was filled with a mysterious cloud in which the Lord manifested Himself to His people on the day of the dedication of Solomon's Temple. At this moment the bishop utters a prayer which gives us a wonderful idea of the sacredness and spiritual efficaciousness of the Christian altar. He prays that "the oblations made to Thee on this table may be acceptable, pleasing and efficacious . . . that Thou mayest always relieve the anxieties, assuage the griefs, grant the petitions, accept the vows, confirm the desires, and concede the entreaties of Thy children who supplicate Thee in this place."

Finally, the cloths with which the altar is to be covered, are blessed by the bishop. If the whole consecration ceremony bears a close resemblance to the baptismal rites, the white linen cloths with which the altar is dressed are nothing else but the white robe with which the catechumen was robed on emerging from the baptismal font.

II

So far we have not mentioned one of the outstanding features of the consecration ceremonies, to wit, the procession of the holy relics and their deposition in the altar. The day before the consecration the relics which are to be placed in the "sepulchre" of the altar (or altars), have been exposed to the veneration of the faithful. An all-night vigil has been kept up before them, and their Office has been chanted. The place where they were kept in readiness was either a room or chapel, or even a tent pitched just outside the new church.

As soon as the building and the altar has received its consecration, bishop and clergy betake themselves to where the people are assembled around the relics. The choir invite the Saints to rise and move to their new resting place: "Surgite, Sancti Dei, de mansionibus vestris, loca sanctificate, plebem benedicite, et nos homines peccatores in pace custodite." Another antiphon is even more expressive: "Ambulate, Sancti Dei, ingredimini in civitatem Domini, ædificata est enim vobis ecclesia nova, ubi populus adorare debet majestatem Domini." The sacred tokens are placed upon an ornamental bier and carried on the shoulders of priests. In solemn procession the Saints make their entry into the house of their Lord, the while the choir sing: "Ingredimini, Sancti Dei, præparata est enim a Domino

habitatio sedis vestræ: sed et populus fidelis cum gaudio insequitur iter vestrum: ut oretis pro nobis majestatem Domini."

The relics are finally placed in the "sepulchre" prepared for their reception. The cavity is anointed with chrism, as well as the stone which is to close it. The "sepulchre" is made secure with the cement which has been specially blessed for this purpose and the bishop seals the sacred spot by a triple blessing: "Signetur et sanctificetur hoc altare, In nomine Patris, et Filii, et Spiritus Sancti. Pax tibi."

This last act brings us to the conclusion of the dedication and consecration of church and altar. The ceremonial we have briefly outlined is a blending of Roman simplicity with Gallic exuberance. Rome is more majestic, Gaul more dramatic. During long years Rome was content to consecrate a building by the simple oblation of the Eucharistic Sacrifice, and eventually by the presence of the bodies of the Saints. The Frankish Liturgy added so many details to this—in Rome the essential rite—that the Mass is now relegated, as it were, to a secondary place, and no longer forms part of the *dedicatio* itself, which is complete when the Mass is said. "It would be invidious," says a learned liturgist, "to prefer one rite to another; we will merely remark that the Gallican rite would certainly be more impressive than the Roman, if only that persistent idea of the satanic presence in the Church, involving so many episcopal lustrations, did not cause its inferiority to the grandeur of the Roman conception, which, without so many exorcisms and expiations, simply 'dedicates' (that is, hands over) the new basilica as the living expression of its religious polity, resting content that in the divine Sacrifice Almighty God Himself fills the church with the sanctity of His own sacramental presence" (Schuster, "Sacramentary," I, p. 158).

The last act of the solemnity of consecration is the first Mass, but the consecrating bishop need not of necessity celebrate it. This detail shows by itself how the center of gravity, so to speak, of the whole rite is no longer the Sacrifice of the Mass, as it was in Rome during the first six centuries—but the ceremonial of lustration and anointing which we have described.

The custom of placing churches under the patronage of the Saints is a very ancient one. In point of fact, churches were most often erected over the tomb of the Martyrs or with a view to perpetuating

the memory of an event. The basilica, or church, was simply called by the name of the Saint whose relics it enshrined—thus *Basilica S. Petri, or ad SS. Petrum*. This custom did not mislead the Christians into thinking that a church could be consecrated to any one but God alone: “*Nos martyres nostros . . . non tamquam deos colimus; non eis tempa, non eis altaria, non sacrificia exhibemus. . . . Habent honorabilem locum Martyres sancti . . . in recitatione ad altare Christi loco meliore recitantur, non tamen pro Christo adorantur*” (*St. Aug., Sermo cclxxiii, 7*).

The same St. Augustine has left us some sermons preached *in dedicatione ecclesiae*. But they give us no clue to the ceremonies used at the consecration; in fact, it is not clear whether they were delivered at the actual dedication, or on its anniversary, which was even then kept with special solemnity. We may, however, quote a passage from the holy Doctor as showing the symbolism of our sacred edifices. Our churches—especially a church which, by episcopal consecration, has become the absolute property of God—should remind us that we all form a spiritual temple in which God dwells: “This church is the house of our prayer; we are ourselves the house of God. If we are the house of God, we are being built up in this present time that we may be dedicated at the end of time. The construction of the edifice is a time of labor; its dedication a day of joy” (*Sermo cccxxxvi, 1*). In his second sermon he assures of their present and future reward those who had labored in the construction of the church: “*Retribuet ergo Dominus fidelibus suis tam pie, tam hilariter, tam devote ista operantibus, ut eos quoque ipsos in suæ fabricæ constructione componat, quo currunt lapides vivi, fide formati, spe solidati, charitate compacti*” (*Sermo cccxxvii, 1*).*

* The next article of this series will deal with “Ecclesiastical Chant.”

PRACTICAL ASCETICAL NOTES FOR PRIESTS

V. Ecce Mater Tua

By J. BRUNEAU, S.S., D.D.

The Gospel narrative tells us that the Magi “found the Child with Mary His mother” (Matt., ii. 11). Everywhere in the Catholic Church Mary’s image stands near Christ’s altar. Mother and Son are always together. The mere Name of Jesus recalls to our mind a series of ineffable and sweet pictures. But it is Mary whose very intervention in the mystery of His coming proclaims His gracious humanity? At Christmas, on Good Friday, as at Cana, we may say: *Et erat mater Iesu ibi* (John, ii. 1). It is only natural, then, that Father Olier would consider that the devotion to the divine Child is necessarily to be accompanied by devotion to Mary.¹

This is indeed characteristic of Seminaries. There Mary is queen. Father Olier put it down as a principle that his Seminary ought to be vivified, nourished and imbued with the suavity, plentitude and fecundity of the life of Jesus and Mary. He considered that the diffusion of the spirit and grace of the most holy Virgin had formed it, and that from the same cause must proceed the advancement in virtue of seminarians and priests. Father Renaudet, the author of the well-known “Month of Mary,” makes the following remarks on this fundamental principle: “Having destined Father Olier for the sanctification of so great a number of ecclesiastics, God made him understand by his own experience that the Blessed Virgin was the sacred channel through which the spirit of the Priesthood flows. He consequently regarded the seminary as a holy place from which was to flow, through Mary, the fullness of that spirit upon those ecclesiastics who should come to prepare themselves for Holy Orders; a sublime idea, which he presented life-like in the magnificent altar-piece of the Seminary, which represents the Blessed Virgin placed above the Apostles and receiving on the day of the descent

¹ “Ergo intime Christo Infanti adhærentes alumni præcipuo cultu Sanctissimam ejus Matrem Mariam, ac Beatissimum Joseph venerabuntur quorum tutelæ ac patrocinio se plene et fiducialiter committent, et sicut infantes in Christo, sub umbra alarum patris et matris tutissimi vitam degentes, erunt perpetuo servitutis officio subditi illis” (*Pietas Seminarii*, cap. x).

of the Holy Ghost, under the form of a ball of fire, the spirit of her Son in all its fullness, in order to communicate it to the Priests of the New Covenant.”²

“And they were persevering with one mind in prayer with Mary, the Mother of Jesus” (Acts, i. 14). A beautiful ideal! God has not changed His ways. He still gives us His spirit through Mary. As Bossuet says: “God having been pleased to give us Jesus Christ once, and by the most holy Virgin, this order changes no more.”³ “He wished us to have everything through Mary,” says St. Bernard.

We can hardly imagine how a devotion could rest on more solid foundations than this: to love Mary because Christ loved her; to realize more and more every day that the spirit of Christ which we receive in ordination ought to make us love what He Himself has loved. But certainly the strongest and most tender love that animates Jesus Christ, after that which He bears to His Father and the Holy Ghost, is the love which He has for His blessed Mother.

Indeed, we are sure not to go astray nor to exaggerate when we imitate the Sacred Heart of our Lord, when we partake of the sentiments of His soul, when we are influenced by His spirit, when we have “that mind which was in Him.” Christ loved no created being as He loved His Mother. Think of the joy of the human soul of Jesus, when this soul realized that owing to the hypostatic union it was the very soul of the One who created His Mother.⁴ What a joy for our Saviour to think that He had to give His blood for each drop of this ocean of light, of life, of holiness, which, in

² Renaudet, “Month of Mary,” pp. 21-22. As to Mary’s ever-energizing power and influence in every age of the Church, we may refer to Fr. Faber’s “Blessed Sacrament,” Book xi, sect. iv., where he speaks of Father Olier and his school as being prominent in teaching, like St. Bernard, that Our Lord never seems to act in any notable way in the Church without our tracing the instrumental hand and power of Mary. When He went, He left her to be to the Church what she had been to Him, and, in fact, always works in the Church by her and never without her. “This last truth,” Father Faber says, “is wonderfully brought out in M. Olier’s Letters, and was a principal characteristic of his beautiful spirit. In dogma, it has passed almost into a proverb that the doctrine about Mary shields the doctrine about Jesus and contains it as she once contained Him (see Card. Newman’s, ‘Discourses to Mixed Congregations,’ xvii, xviii). In ritual they are never separated. In devotion they have grown together; and in great ecclesiastical epochs her action has been manifested to the Church in countless ways, both natural and miraculous.”

³ Sermons on the Conception of the Nativity of Our Lord.

⁴ We recommend Bishop Gay’s “Les mystères du Saint Rosaire.”

union with the Father and the Holy Ghost, He poured in the soul of Mary. For she did not receive a single grace which was not the fruit of the passion; the chalice from which she drank the torrents of divine charity, was presented to her, so to speak, by the wounded hand of her beloved Son. So it ought to be with us: we ought to love her in order to please Christ and to imitate Christ. In Christ, with Christ, as Christ, must we love Mary. This indeed is a simple, luminous, accessible conception of true devotion to Mary: thus, a devotion indissolubly connected with the most fundamental principle of Christian life: *Hoc sentite in vobis quod est in Christo Jesu*—a devotion that sends its roots into the depths and the very essence of Christian life. The Sacred Heart cannot be divided. As St. Paul said: “Because you are sons, God hath sent the spirit of His Son into your hearts crying: Abba, Father” (Gal., iv. 6). Must it not be said also that this same spirit, dwelling in our souls, prompts and inspires, together with a filial love for God, an unspeakable tenderness for Mary, His Mother and our Mother. And if the priest is an *alter Christus*, must he not love Mary because and as Christ loved her?

Not only should we rest our devotion to Mary on such a solid foundation, but we should assign the object of this devotion clearly and powerfully. The life of Jesus in Mary is logically the real object of our devotion to our Blessed Mother. The interior life of Mary is the grand term to which the meditation of all her mysteries should lead us. The end of all our devotions to Mary must then be to reform our life, our inner life especially, upon the model of that of Jesus, by the participation of the dispositions of His holy Mother.

Just as we love Mary because Christ wills it, so we obey the word which Mary whispers to us constantly, as she did at Cana to the servants: “Whatsoever He shall say to you, do ye. Do whatever Christ suggests; do whatever He has commanded you. Follow Him, learn of Him. Imitate Him as I have done. *Imitatores mei estote sicut et ego Christi.*”

Mary is indeed for us the *Speculum justitiae*; Christ is the *Sol justitiae*. We might be dazzled if we gaze at the divine Sun; we are enraptured if we gaze at His image reflected in the pure mirror which is the life of our dearly beloved Mother Mary. “Moreover, the inef-

fable relations of the priesthood with the divine maternity are such that there is not a single circumstance in the life of Mary in which the priest may not find the source of some grace and at the same time the model of some virtue suited to his state of life.⁵⁵ And the admirable little book we have just quoted is well calculated to convince us of this inspiring truth: the analogy of our vocation with that of Mary, and consequently the obligation under which we are to imitate the virtues of Mary, our model, and thus to become transformed into Christ, our Ideal. When we see, for example, that Mary was immaculate in her conception *propter honorem Dei*, and we hear the Church explain: *Non horruisti Virginis uterum*, how easy it is to be humble!

Will it be objected that concentrating our attention on the inner dispositions of the soul of Mary will prevent the external manifestations and celebrations in honor of Our Lady, so dear to the Catholic heart and so calculated to foster piety? No better answer could be given than facts. In many seminaries, the principal feast is that of the Presentation of the Blessed Virgin, whose dedication of herself in the Temple in unconscious preparation for the incomminable dignity of Mother of God Incarnate is regarded as offering the most perfect model to those, who, in embracing the clerical state, separate themselves from the world in order to fit themselves for the celebration of the august mysteries of the altar.

The first occasion of this observance at Paris was on November 21, 1650. A few days previous to the festival Father Olier, with that tender childlike piety which he ever entertained for the Virgin Mother, went to Notre Dame to invite her to "be present." This practice was never discontinued. Mary is invited, and her presence is felt. On that day all priests and clerics renew once again the profession they have made on receiving tonsure, and consecrate themselves anew, after the example of Mary, to the service of God—the only lot and portion of clerics—whilst the choir sings joyfully these inspiring words:

*Ergo nunc tua gens
Se tibi consecrat
Ergo nostra manes portio,
Tu, Deus,
Qui de Virgine natus
Per nos sæpe renasceris.*

⁵⁵ Renaudet, "Month of Mary," p. 21.

Since the priest is an apostle whose mission is to save souls, we should realize more and more that the secret charm which exists in Mary for attracting souls to Jesus Christ is so powerful that priests can have no surer means to attain success in the sanctification of souls than the charm of the meekness and sweetness of our sweet Mother—the Queen of Apostles.

De Maria nunquam satis. We cannot preach too often on the Blessed Virgin. We can do nothing better than to entrust to her all our works, all our intentions, all our troubles and fears and anxieties, all our joys and consolations. As Father Olier expresses it in a beautiful prayer recited at the end of particular examen before dinner in our seminaries: “O Domina mea, sancta Maria, me in tuam benedictam fidem ac singularem custodiam, et in sinum misericordiae tuæ, hodie et quotidie, et in hora exitus mei, animam meam et corpus meum tibi commendō; omnem spem et consolationem meam, omnes angustias et miseras meas, vitam et finem vitæ meæ tibi committo; ut per tuam sanctissimam intercessionem et per tua merita, omnia mea dirigantur et disponantur opera, secundum tuam tuique Filii voluntatem.”

In conclusion, we shall quote from a work of Cardinal Vaughan, composed when he could no longer preach, nor ordain, nor confirm, nor make his visitations, nor superintend in person the affairs of his diocese. Compelled to give up his active life altogether, he took to his pen, and with an indomitable energy, courage and zeal, almost up to the very last, composed a book to nourish, train and perfect his clergy on the model of Jesus Christ, for a Bishop has no more important and vital work than this. In composing this book he had mostly in view the *young priest*—“that vital period of transition beginning with ordination to the Priesthood and continuing during a somewhat undefined and uncertain period—that is, until the mind and character have taken their permanent bent and direction.”⁸ In his second conference, entitled “The Mother of the Priest,” he suggests this practice: “If you have formed a worthy ideal of the Priesthood, you will need all a mother’s love and encouragement to sustain your efforts to live up to that ideal. If you have made no special consecration of yourself to Mary since the date of your ordination, haste to do so now—and to do so with some preparation

⁸ “The Young Priest,” p. 2.

and solemnity. This should be done in the conviction that the Priesthood has an interest, a charm, and attraction for Mary beyond every other perfection or state of life; and that the infancy or early years of your sacerdotal life stand in special need of this Divine Mother's care.”⁹

“Jesus reserved to the supreme hour of His sacrifice on the Cross the bestowal upon Mary of the guardianship of His Priesthood. Looking at His Mother and at the Priest standing by her side, He said to her: ‘Behold thy son,’ and after that He said to the Priest: ‘Behold thy Mother’—‘and from that hour the disciple took her to his own.’

“It is precisely this that every young priest, fresh like the disciple John from his ordination, should do. He should take Mary, the Mother of Jesus, to be his Mother, and he should take her to his own home. If then you should be asked: ‘With whom are you going to live?’ you should be able to answer at once, ‘With my Mother.’”¹⁰
Ecce Mater tua!

⁹ *Ibid.*, pp. 41-42.

¹⁰ *Ibid.*, p. 49.

THE FUNDAMENTALS OF CHURCH-BUILDING

By EDWARD J. WEBER, A.A.I.A.,

Architect of St. Joseph's Cathedral, Wheeling, W. Va.

V. The Large Church

The development of architecture and all the other ecclesiastical arts, whether they aimed at lending beauty of form or color to the churches or (like music) added to the sublimity of the worship, are to be traced to the solemn liturgy of the Church, which has exercised a decisive influence on the development of true beauty and culture since the moment when the freedom of the Church was promulgated in the early part of the fourth century. The requirements for the proper administration of the sacraments and the preaching of the Gospel, and the demand for several altars (in addition to the high altar) on which to celebrate the sacred mysteries, determined the growth of the plan of the sacred edifice. Because of the unique importance of the Sacrifice of the Mass in Catholic worship, the high altar takes its place of prominence as the focal point in the House of God. The highest talents of man and the world's richest materials were enlisted to adorn the altar and sanctuary. Accommodations for the canonical choir—for the prelates, the canons, and the other clerics—were provided around the altar; while west of the altar the congregation gathered to attend the divine services and hear the sermons.

The large churches and cathedrals of medieval times had spacious naves, aisles of great length, high vaults, and many columns and arches. They were usually built thus, not only because such a style best expressed the awe, devotion and magnificence befitting God's temple, but also because it was best accommodated for preaching. These ancient buildings demonstrate that their builders understood that the best auditorium is one that is narrow, long and high, containing many columns and arches, and in the ceiling a multitude of vaults and ribs, or else open wooden trusses. A square auditorium is contrary to the best design for successful preaching. The columns in churches aid in making a good auditorium, and a long church is advantageous for the same reason.

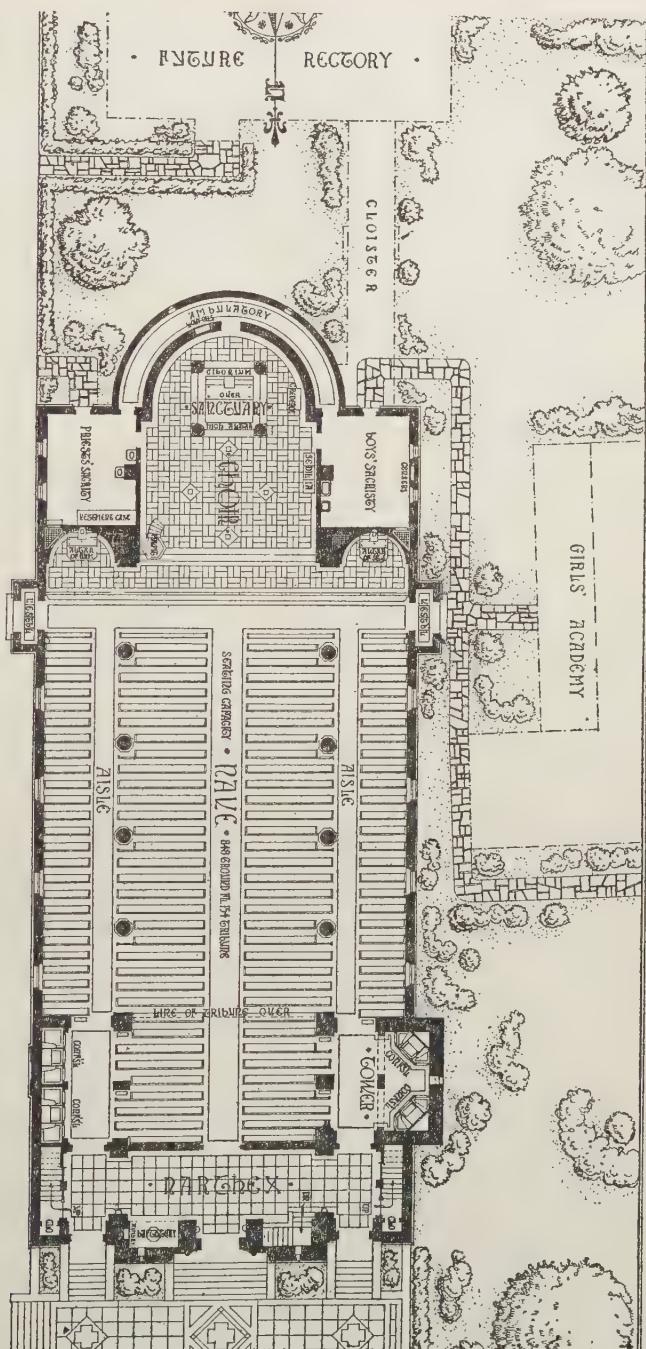
As the renting of pews in our churches is to a great extent now obsolete, there is no longer the objection that formerly was so common to an occasional seat behind a column. Worship in the church is of first and foremost importance. Hearing the sermon, prayers and chants, and seeing the service, is next in importance. For all of these requirements the type of plan in vogue during the Middle Ages remains the best to follow today, and we should have the greatest veneration for the architecture of our pious forefathers, which could only have developed among people in whose lives religion was of the utmost importance.

Obviously, much that was stated in our last paper relative to the small church will also be applicable to the large church. A great many of the latter edifices will necessarily be built in crowded cities —some in tenement sections and others in thickly settled business and apartment house districts. More often than not, the property will be of dimensions not any too large, thus making it necessary to have the walls of the building placed right up to the street lines.

Most of the medieval churches were built in towns with streets laid out in a very irregular manner; except in rare cases, the gridiron city plan was unknown at that time. Ample room was allowed around these buildings when they were erected, but time has permitted encroachments upon the original allotment of property so that some of the ancient churches appear today, especially on the continent of Europe, with hardly any more ground surrounding them than we see today around our churches in crowded cities. In some English towns, however, great spaces still remain around the cathedrals, minsters and churches.

Except in size, the old medieval cities resembled the villages of the same period, and land, being more plentiful, was not so excessive in cost as we find it today. Commercial buildings and residences were never built very high, as compared with city buildings of today. House upon house and building upon building crowded together as close as possible and built on party walls was a thing unknown, but open spaces for lawns, courts and vegetable gardens were the rule.

Similarly, the city church differed from the one in the village only in size, and often the church was originally only a village edifice, caught and encompassed by a fast-growing city. The church thus



IMMACULATE CONCEPTION CHURCH, CLARKSBURG, W. VA.
Edward J. Weber, Architect, Pittsburgh, Pa.

retained essentially the same setting in a space surrounded by great lawns, trees and shrubbery, its size and picturesque setting making it the dominating edifice of the neighborhood.

A problem, to all intents and purposes unique in the world's history, exists for church architects in many of the city churches being built today. It is only in cathedrals that the architect has any opportunity greater than in these large churches, and, when these churches are to be built in congested cities, the architect has an opening to display certain originality. It is in this very point that the church of today differs from that of centuries ago, although of course there is a demand for wider spans in the naves, for a greater open central space for the faithful just west of the altar rails, for modern heating plants, and so on. These innovations must be introduced without sacrificing the awe-inspiring and devotional effect of the edifice.

The large churches can be divided into three classes, depending upon where they are to be built: (1) those built in the heart of the downtown commercial or thickly populated districts of a large city, where, on account of the extraordinary appreciation of land values, the building has to be placed upon a restricted site, and is crowded in by lofty buildings; (2) those erected in the well-to-do or fairly well-to-do suburban districts of a large city; (3) those in the center of a small town.

Obviously, the design in the first case must be something different from that in the second; while the design for a church suitable for the third case can be a mean between that for the first and second types. Generally, in the second case the church may be nearly identical with those of past ages as to its proportions and character, while the church in the first case should be a little less rugged and may be more ornate than that in the second case. We must not forget that, if the commercial buildings surrounding the church, particularly in the first and third cases, are not now towering, it is not unlikely that the district will be invaded by tall buildings at some future time. In these instances precautions must be taken to forestall the unfortunate future dwarfing of the building.

As it is of first importance that the church should be the outstanding edifice in the neighborhood, it must lift its walls high to imposing proportions. It must bespeak simplicity itself in its design, and its divisions should not be numerous. By its dignity,

it must command the respect of its towering neighbors. Soaring walls, a dignified and simple composition, and a disregard of excessive ornateness will be required in the city church, if it is designed to fit its surroundings. The low walls of the small church for the countryside must not be used for the city church, and it is inadvisable to resort to the crouching, ground-hugging aspect and low apex often appropriate for the country chapel.

If towers or domes are used, they must also rise to great heights; otherwise they had better not be employed. Simple but impressive proportions must be found throughout. In the suburbs of large cities where more ground is available, the façades of the edifices should be kept back from the street lines (even where there are no restrictions), as in the olden days.

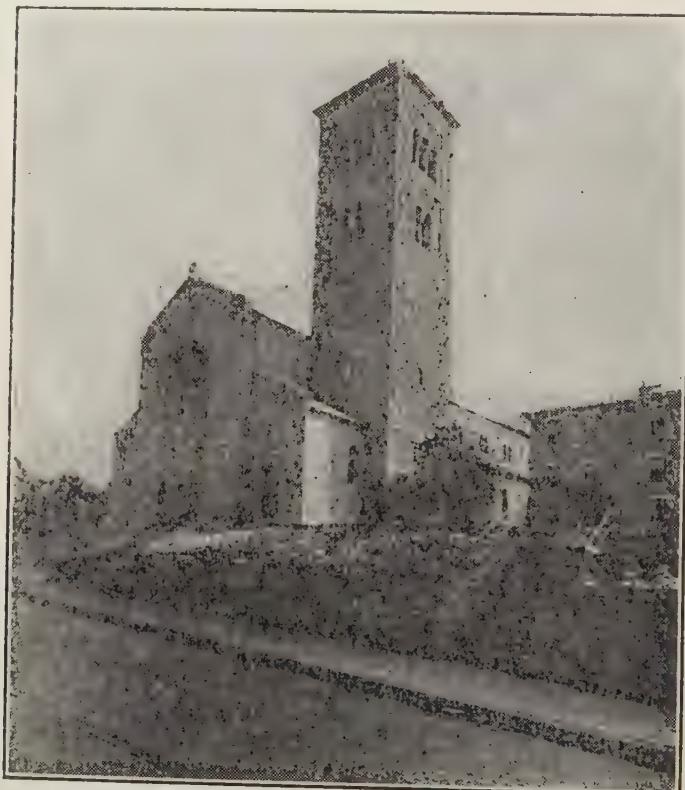
A few words may be said on the case where the church is to be set among skyscrapers. Here is the opportunity to break with the past. As stated previously, this is the modern aspect of our problem. Here, every artifice to make the edifice the outstanding building in the neighborhood must be resorted to, as row upon row of solid unbroken massive walls of office buildings, tenements, warehouses or apartments adjoin the property on all sides.

A nave of moderate height is here out of place, even if an imposing tower be added. Failure is sure to follow such a procedure, for height must be supreme if success is to be assured. If sufficient funds are not on hand to erect a tower of imposing proportions, it is advisable to devote the available money to increasing the proportions of the nave and aisle walls. Some very fine churches have been erected without towers or domes, and yet produce upon the spectators the effect of sublimity and forcefulness in their supreme domination. In the designs of churches of this type, it is imperative to make use of every inch of available ground area, on account of the small size of the property usually at one's disposal.

The extraordinary surroundings of our big cities are absolutely modern. As the church must be a part of its neighborhood, its design will have to be adjusted accordingly. Small motives and small towers and such like things, while well and appropriate enough in the country, become ludicrous when placed on the city church.

In the essential features of its plan, the large church of whatever division is not different from the small one. Composition and pro-

portion in planning are always important in any church. The precedents for style also cannot be diverged from. There will be no opportunity for wasting of space, because there is lacking a large property. Because of its being in more prosperous districts, the large church often will have wealthier congregations, and can thus attain a grandeur and magnificence second only to that of a cathedral.



IMMACULATE CONCEPTION CHURCH, CLARKSBURG, W. VA.
Exterior from South-West

dral. Refinement of detail and finished materials can then be utilized and delicacy of material will be appropriate. Smooth stone will be more correct than rubble work, but, if brick is used, the advice given for the small church in the last paper of this series should be followed. Reserve and formality are here in order, in contrast to the joy and gladness of the tiny countryside church. As the thatched cottage of the type of Ann Hathaway's at Stratford-on-Avon would be unseemly on Fifth Avenue, New York City, care

must be taken not to obtrude the small country church on the stately avenues of the great city. The country cot and the city mansion alike form human domiciles. The little chapel of the country is as truly God's House as the basilica's towering mass. But a certain adaption to the surroundings is proper in both cases. The fact that the large church may in some cases aim at elegance and glory,



IMMACULATE CONCEPTION CHURCH, CLARKSBURG, W. VA.
Detail, front

must not be taken to mean that tinselly and theatrical effects may be tolerated. Any wealth of ornament is permissible, when the work is real and does not savor of insincere ostentation.

The art of the stone or wood carver, painter, goldsmith, tile-maker, stained glassworker, tapestry maker and limner can be requisitioned to any extent within the means of the parish. However, the work must be well designed and honest and in the correct technique, and must, of course, have an architectural background

that is good, massive, and without fussiness. The greater the synthetic harmony of the architectural lines and the grander the proportions, the more magnificent become the decorative adjuncts. More than ample should be the divisions of the plan throughout. It is hardly advisable to have a real transept, for it is perhaps only in a church of cathedral magnitude that this adjunct can be made successful. However, a widening out effect in front of the sanctuary can be obtained by having two or three of the aisle arches rise higher than the others and cut into the clerestory, thereby giving a lofty ceiling in front of the side chapels without breaking the continuity of the line of the nave roof. The exterior of such a scheme is treated so that two or three gables are formed on the outside (instead of one as in a real transept), their roofs being kept considerably below the nave roof.

To each and every part a certain amplitude must be extended. The spacing of pillars, the height of arches, the chapels, the baptistery, the sacristies, the narthex, the vestibules, and in fact everything including the exterior, must be brought up in scale, which means that the scale must be more heroic than in the small church.

The fussiness of a design calling for many features, breaks, projections, oddities of roof construction and so on, will be even more objectionable in the city in the neighborhood of tall and dominating buildings than in the country. In general, most of what was written in the way of suggestions and criticisms in the last paper applies equally well here, and need not be repeated.

The large church, in all probability, should be expected to accommodate between eight hundred and fifteen hundred people. Beyond that size we are getting into the cathedral class, as it is hardly likely that a church of less than cathedral magnitude will have more than fifteen hundred sittings. The medium-sized church will obviously be situated in a position between the small church treated in the fourth paper and the large church as outlined above. As stated in the previous paper the liturgical requirements are the same for the large and small church. Dimensions for pews are identical, but the widths of the pew aisles should be more ample —say about 6 or 7 feet for the center aisle; 5 feet for the side aisles will be sufficient, if there are pews on both sides, and possibly a little less if the aisle is against the wall.

I would suggest that toilet facilities for the parishioners (whether in the front of the church or anywhere else for that matter) be omitted entirely, while admitting that it is sometimes very desirable to have these facilities around the sacristies and the committee room (which might be in the basement). If it is felt absolutely necessary to have these conveniences for the parishioners in the front of the church, without doubt they should be kept in the basement or gallery, and then they should be kept very private.

In the case of large churches sufficient funds are sometimes available for the construction of stone vaulted ceilings for the nave or aisles, or (what is generally customary) of stone ribs or arches, with acoustic tile filling in between.

If the style and design of the building permit it, the windows can be very large, with fine traceries, and with extra funds at hand a stained-glass contract of magnitude can be considered.

A decorator of the highest ability can be employed to devote his talents to the adornment of God's Temple. Mosaics and frescoes may be used to adorn the vaults, and richer floors are appropriate, especially for the sanctuary.

As the Catholic Church is a living thing in our time as always, we must put the vital touch of today into our churches, while taking inspiration from the work of ancient days. Real coördination must be in existence between the allied arts working on the building. Each division must be used to the limit; each art must contribute the technique appropriate to the material in hand. Symbolism finds its fullest scope in church work, where even the smallest objects have their functioning qualities developed to the greatest extent.

Our churches need to follow tradition and have historic connection with the past. This permits the Catholic architect to go and study the past architecture and great monuments and styles, seeing wherein they are great compared to our own. Into this framework of bygone architecture, let us breathe a new message by a renaissance of modern art, and with our new methods of construction the ancient styles will pulse again with the new life given by the thought and study of our modern architects.*

* The next article of this series will discuss "The Cathedral."

ANSWERS TO QUESTIONS

Is THIS MARRIAGE VALID?

Question: Bertha and John were married by a Protestant minister in 1913. John is supposed to have been baptized in the Lutheran denomination. Bertha, the daughter of an Episcopal mother and a Catholic father, says that she was baptized when two months old by a minister of some Protestant denomination during the night when she had convulsions. Her father was not a practical Catholic, later apostatized, and became a freemason. Bertha was never brought up as a Catholic. Two weeks after the marriage Bertha left John and returned to her mother because of the cruelty of her husband. Two years later she obtained an absolute divorce. John married again in 1917. Bertha did not yet marry, but has become acquainted with a Catholic man.

The Catholic man wants to know whether Bertha is free from the marriage bond, or rather whether her first marriage was a marriage in conscience. She wishes to become a Catholic, and the only obstacle to the marriage is whether the marriage was a true marriage in conscience, or whether it can be declared invalid by the Church.

SACERDOS.

Answer: The jurisdiction of the Catholic Church over the marriage of John and Bertha is certain so long as one of the parties at least was a baptized Christian. Apparently both were non-Catholics, and the Church does not consider marriage cases of non-Catholics unless a Catholic is concerned, as in the case where a Catholic married a divorced non-Catholic before a minister or a civil magistrate, and wants to be reconciled with his Church and have the marriage validated if it can be. Another reason why the Church might inquire into the validity of a marriage of two non-Catholics is the case where one or both parties become Catholics.

In the law of the Church, is Bertha a Catholic or a non-Catholic? Her mother was a non-Catholic, her father a Catholic. If the father wanted or permitted the baptism of his daughter at all, he is presumed in law to have done his duty, namely, to have the child thereby received into the Catholic Church. Even the fact that he called or allowed the calling of a Protestant minister to baptize his child, is not a conclusive proof that he meant to affiliate his daughter with a non-Catholic sect. The reason why it is important to determine with what Church the child was affiliated, or in other words in what church she was baptized, is evident, for the "Ne Temere" Decree, put into force April 19, 1908, rules that the marriages of persons baptized in the Catholic Church are subject to the form of marriage as fixed by that decree, so that their marriage with any

person outside the Catholic Church is not held to be valid when that marriage comes before the ecclesiastical authorities. It is not necessary here to prove the right of the Catholic Church over all persons baptized in Christ; the books dealing with Catholic dogma or apologetics sufficiently prove that point. If Christ gave the Church that authority, no civil power can take it from her.

The Church does not refuse to recognize the marriages of two non-Catholic baptized persons, contracted before their minister or a civil magistrate, but she does not recognize as valid such marriages of actual Catholics, or of those who of their own will separated themselves from the Catholic Church, or of baptized children whose father or mother or both are or were Catholics. In the case of these children the Church, some canonists hold, claims them by right, and does not give the refractory Catholic father or mother the right to determine the religious denomination with which he or she wants to affiliate the child by baptism (cfr. Petrovits, "The New Church Law on Matrimony," 147); but they base their opinion on the fact that the mixed marriage of the parents was contracted in the regular way (i. e., with the promises of the parties and the dispensation). In that case the parents have promised to baptize and educate all their children in the Catholic Church, and, unless it is certain that they have (sinfully of course) retracted their promise, the baptism which they have conferred on their infants would be considered as baptism in the Catholic Church.

In the case under discussion, the Catholic party had married outside the Church without, of course, promises and dispensation, and therefore there is no reason to suppose that in allowing the child, Bertha, to be baptized by a Protestant minister, the father had the intention of affiliating her with the Catholic Church. The Catholic Church has jurisdiction in matters of religion over all baptized persons, but she does not urge her jurisdiction in reference to the Catholic form of marriage over those persons who are not baptized in the Catholic Church, or in the case of baptized Protestant adults who never joined the Catholic Church.

From what has been said it follows that the marriage of Bertha with John cannot be declared invalid for reason of the non-observance of the Catholic form of marriage.

The next question is whether the marriage of Bertha with John

may be dissolved by dispensation of the Supreme Pontiff in favor of Bertha who wants to become a Catholic and marry a Catholic. It seems possible to obtain a dispensation, for there is a precedent of recent times in which one party was baptized in the Episcopal Church, and the other doubtfully baptized in the Methodist Church. The parties were married, then divorced. Later on the Methodist party wanted to become a Catholic and marry a Catholic. The marriage was dissolved, and permission granted to the convert to marry a Catholic. If the baptism of John in the Lutheran denomination was valid (which it very likely was) and the baptism of Bertha by a Protestant minister can be proved to have been either invalid or doubtful, the marriage of these parties would not be a Sacrament, or at least its sacramentality would be doubtful. Wherefore, Canon 1127 can be applied, which states that "in a doubtful case the privilege of the faith enjoys the favor of the law."

DISPENSATION FROM IMPEDIMENTS OF MARRIAGE IN URGENT CASES

Question: John and Mary, nephew and niece, second degree unequal collateral, insist on being married. The case is urgent. Is it probable that a dispensation could be obtained, and must recourse be had to the Holy See, or can the dispensation be granted by the Ordinary, according to Canon 1045?

PAROCHUS.

Answer: The consanguinity in the second degree of the collateral line is an impediment of major degree. The faculties which the Holy See grants to the bishops of America give them authority to dispense with the impediment of consanguinity in the second degree, also in the second mixed with the first, under condition that there is an urgent reason why the dispensation should be granted immediately, so that it cannot be delayed until a dispensation can be obtained from the Holy See. The pastor must investigate the circumstances and submit them to the bishop, who is to judge whether the case is urgent, and, if he thinks it is, may grant the dispensation himself.

Canon 1045 is applicable only in those cases in which the impediment comes to the knowledge of the pastor or other priest who is to witness the marriage at a time when all things are ready for the marriage and it cannot be delayed until a dispensation from the Holy See is obtained without probable danger of great harm resulting from the delay. There is a general concession in Canon

81, which authorizes the Ordinaries to grant dispensations from the general laws of the Church whenever recourse to the Holy See is difficult, and there is imminent danger of great harm resulting from the delay, and where there is question of dispensing with laws from which the Holy See usually dispenses when requested for a grave reason.

ADMINISTRATION OF HOLY COMMUNION TO THE SICK; CHANGE OF RUBRIC ON ABLUTION OF FINGERS

Question: What is the reason for the change in the new *Roman Ritual* to the effect that the priest is no longer permitted to give the ablution to the sick person to whom he has given Holy Communion? In Chapter II of the 1913 edition of the *Roman Ritual* the rubric simply states: "infirmo detur ablutio." Is the priest now obliged to discontinue the custom of giving the ablution to the sick person?

SACERDOS.

Answer: When one compares the rubrics of the former and of the new edition of the *Roman Ritual* on the Communion of the Sick, one is convinced that the change in the particular rubric referred to by our correspondent was made intentionally, for other rubrics of the old ritual are repeated *verbatim* in the latest edition, published by the Sacred Congregation of Rites, June 10, 1925. What the precise reason for the change is, nobody can state except the ecclesiastics who drafted the new rubrics. The priest should either have a small cup or some other container in which to dip the fingers that touched the Sacred Host, and this container should be carried back to the church, where he should pour the water into the sacrarium, or, if there is no sacrarium at his church, he should pour the water of the ablution into the fire. In the United States the priest has frequently to go on sick-calls without having a man or a boy to accompany him, though the new *Ritual* demands that, even in private administration of Holy Communion to the Sick, one man or boy should accompany the priest, evidently out of respect for the Blessed Sacrament. However, often this cannot conveniently be done, and the priest who goes alone on a sick-call is not supposed to carry an ablution cup while he carries the Blessed Sacrament. If the ablution cannot be disposed of as the rubrics direct, the next best practical thing has to be done, which is either to give the few drops of water to the sick person, or pour them into the fire, or moisten the purificator and with it purify the fingers.

In both the old and the new edition of the *Ritual*, there is a rubric among those for the Communion of the Sick, which says that tapers should be gotten ready (for the people accompanying the priest in public administration of the Blessed Sacrament to the Sick), and two receptacles—one for wine and another for water. Later on, a rubric says that the priest washes his fingers "in vase parato," but the other "vasculum cum vino" is not mentioned again, and the rubrics do not say what is to be done with it. When we turn to the rubric No. 1, tit. IV, chap. 2, of the new *Ritual* (which merely repeats the older edition), we read that, before administering Holy Communion outside of Mass, the priest should have one or several vessels with wine and water for the purification of those who have received Holy Communion. The rubric supposes that each one helps himself to a little of the mixture, saying that one or several vessels should be placed convenient for the people. We do not know where these rubrics are in use, but they must be in use somewhere, for otherwise we would not expect their repetition in the new *Ritual*.

RINGING OF THE SMALL BELL AT MASS

Question: When is the proper time for the server of the Mass to ring the bell prior to the Consecration: at the words "Hanc igitur oblationem," or at the words "Quam oblationem" when the priest makes the sign of the cross thrice over the host and chalice?

SACERDOS.

Answer: Just at what moment the bell should be sounded to remind the people that the moment of consecration is drawing near, is a matter determined by custom rather than by a positive rubric. The rubrics of the Missal demand the ringing of the bell by the server at the *Sanctus* and at both elevations; the ringing of the bell at other parts of the Mass has been introduced by custom. In the "Causa Romana," October 25, 1922 (*Acta Ap. Sedis*, XIV, 557), the Sacred Congregation of Rites said that it is advisable, in accordance with the common practice of the Church, to ring the bell shortly before the Consecration to attract the attention of the people, especially of those who are at a distance from the altar, to the impending solemn moment of the Holy Sacrifice. The Sacred Congregation did not specify the exact moment, but simply said "shortly before the Consecration." Wapelhorst ("Compendium Sacrae Liturgiae," n. 130, 10th ed., 1925) indicates other parts of

the Mass at which by custom the server rings the bell, *viz.*, at the Offertory, at the *Domine non sum dignus*, before administering Holy Communion while the priest says the *Domine non sum dignus*.

LOUD PRONUNCIATION OF THE WORDS OF CONSECRATION

Question: St. Alphonsus says that, if a priest pronounce the words of Consecration so loud that he can be heard forty paces away from the altar, he is guilty of mortal sin. Recently some priests had a discussion concerning this matter, which discussion arose because a certain dignitary when saying Mass was heard pronounce the words of Consecration by a priest who was hearing confessions at the end of the church which is about one hundred and fifty feet long. Should not the words of Consecration be pronounced secretly?

SOGARTH.

Answer: St. Alphonsus says indeed that it seems to him a great disorder against the rubrics of the Mass if a priest were to raise his voice to such a pitch as to be heard all through the church, but he adds: "Sed quis mente captus hoc facturus est"? He thinks that, if one did deliberately say the words of Consecration in a loud voice, the people would be scandalized at such an unusual way of saying Mass, and that it implies contempt for the law of the Church. Probably in all cases where the priest does pronounce the words too loud, it is caused by scupulosity and nervousness and an exaggerated fear lest he fail to pronounce the words sufficiently.

LEGITIMACY OF CHILDREN

Question: Bertha, a careless Catholic, married Titus, an unbaptized Protestant in 1905 before a justice of the peace. They had a child, Laura. Two years after the marriage the man died without the marriage having been validated by the Church. Bertha soon after the death of her husband returned to the practice of her religion, had Laura baptized, and has ever since been faithful to the practice of her faith. Now, Laura wants to enter a religious community. In the application blank there is the question: "Are you legitimate?" What must Laura answer? Is she illegitimate according to the law of the Church?

PAROCHUS.

Answer: By the law of the Catholic Church children conceived or born of a true or a putative marriage are considered legitimate (cfr. Canon 1114). *Putative* marriage is defined by the Code as a marriage contracted in good faith by at least one of the parties, and it remains a putative marriage until both parties become certain of the nullity of their marriage (Canon 1015, § 4). Now, in the marriage described by our correspondent, the Catholic party was undoubtedly in bad faith. She might not have known that the non-

baptism of the man made the marriage null and void, but she knew that it was against the prohibition of the Church for Catholics to contract marriage outside the Church, and she also knew that the Church has always forbidden Catholics to marry non-Catholics, baptized or unbaptized, without a dispensation. To make the marriage a putative marriage, it suffices that one party is in good faith concerning the validity of the marriage. The man in the case can be considered to have married in good faith at least in so far as the validity of the marriage is concerned. He may have known that he did wrong against the conscience of the woman to marry her outside the Church, but few, if any, non-Catholics can be convinced that the diriment impediments of marriage affect them when they marry a Catholic. The child, Laura, born of this marriage is therefore legitimate, and she has the right to state in the application for entering the religious community that she is legitimate.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Secret Commissions in Trade

By T. SLATER, S.J.

Case.—John carried on business as an importer of fruit, and Thomas habitually dealt with him as manager of a distributing firm in the country. Thomas ordered from John a large consignment of fruit, which John duly sent, charging \$250 for the same. Thomas sent the \$250, but asked John to make out the bill for \$275. John knew perfectly well that Thomas would pocket the \$25 added to the bill, but as \$275 was not an excessive price for the fruit sent, he made out the bill as Thomas requested. It is asked:

- (1) What are secret commissions in trade?
- (2) Are secret commissions unjust?
- (3) What is to be said about the case?

Solution.—(1) *What are secret commissions in trade?*

By secret commissions in trade are meant the giving or receiving by agents without the knowledge of their principals of payments made in consideration of their agency and over and above their salary or wages. In order to settle the question of the morality of such secret commissions, we must remember the duties and obligations of agents. The duties and obligations of agents are regulated by the express or implied contract entered into with their principals. Unless there are express or implied agreements, the nature of his office and the law impose on the agent the following obligations: (a) to perform the contract of agency; (b) to observe the limits of his authority and the instructions given him by the principal; (c) to observe the customs and usages of the business in which he is employed; (d) in all things left to his discretion, to act with the most perfect good faith in the interest and for the benefit of his principal; (e) to exercise due skill, care, and diligence according to the nature of the business entrusted to him and the terms of the agency; (f) to pay over to his principal all moneys received for his use; he must not do anything at variance with his duty as agent, and the principal can claim any secret commissions or profits which have been paid to his agent.

(2) *Are secret commissions unjust?*

They are almost always objectionable. Even tips given to servants and railway porters tend to make them discriminate between

the rich and lavish and others. They tend also to bring the agent under the influence of him who gives the secret commission and to tempt him away from his duty to his principal. It is difficult for an agent who has received a secret commission from one who has sold him goods to be exacting about the quality of the goods supplied. As Lord Russell of Killowen once said: "The practice of giving secret commissions tarnishes the character of lawful commerce; it blunts the sense of honesty of the men engaged in it; it is injurious to the honest man trying to conduct his business on high and honorable principles, and has a corrupting and degrading influence in ways that need not be formulated or defined."

The practice of receiving secret commissions becomes positively unjust, if it debauches the agent from doing his duty to his principal, if it entails additional cost on the principal or on the consumer of the goods, or if additional payment is received for what is already due out of justice.

A secret commission given to retain good-will or custom, or in reward for more diligence and care than were strictly due in the circumstances, or simply out of good-will, is not in itself unjust.

(3) What is to be said about the case?

We presume that Thomas was paid an adequate salary or wages, and that he had done nothing to merit the addition of \$25 to his wages, and that nevertheless he kept them for himself. Under these circumstances he was guilty of injustice, and is bound to make restitution to his principal, if the \$25 came out of the principal's profits, or to the consumers, if the \$25 caused the price of the fruit to be increased to them.

Although John coöperated in Thomas's injustice in a sense, yet his coöperation was rather material than formal. The price actually charged was not excessive; it was a good price, but not an unjust one. If he had not done what Thomas asked of him, he might easily have lost a customer, or at any rate the good-will of a customer, and that is a matter of importance to a business man.

SUMMARY OF ROMAN DOCUMENTS ISSUED BETWEEN NOVEMBER, 1925, AND DECEMBER, 1926

THREE PRELATURES *NULLIUS* ESTABLISHED IN BRAZIL

The happy progress of the Catholic missions in South America is marked by the erection of three new Prelatures *nullius*, the first created from parts of the Diocese of Manaos with the residence of the Prelate at Labrea, the second made up of portions of the dioceses of Manaos and St. Aloysius do Caceres with residence at Porto Velho, the third consisting of the district of the former Prefecture Apostolic of Rio Negro with residence at Rio Negro (Apostolic Constitutions, May 1, 1925; Acta Ap. Sedis, XVII, 561-569).

OFFICIAL INTERPRETATIONS OF VARIOUS CANONS OF THE CODE OF CANON LAW

(1) *Reckoning of Time* (Canon 33, §1): The so-called "zone time" may be followed in matters of Canon 33, §1, in all countries where it is recognized as legal time.

(2) *Precedence among Suffragan Bishops* (Canon 106, §3): The precedence among suffragan bishops in provincial councils and other gatherings of the bishops of an ecclesiastical province is to be determined by the day on which they were raised to the episcopacy by Decree of the Holy See, not by the day on which they were appointed to the suffragan see.

(3) *Conferring of Benefices* (Canon 403): The conferring of benefices and canonries in cathedral and collegiate churches is to be made after the bishop has consulted the respective Chapter in whose church such appointments are to be made.

(4) *Precedence of Vicars-Forane* (Canon 450, §2): Vicars-Forane, who at the same time are canons of a Collegiate Chapter located in their district, do not have precedence in choir and other capitular acts over all other canons.

(5) *Sacred Processions* (Canon 462, §7): The pastor has the right to preside over all public processions outside the churches in the territory of his parish, even of exempt religious, unless they have

the permission of the bishop. The Corpus Christi procession is governed by the special rule of Canon 1291, §2.

(6) *Admission of Orientals to the Novitiate* (Canon 542, §2): Orientals may be received into the novitiate of religious communities of the Latin Rite without permission of the Holy See for the purpose of preparing themselves to establish houses and provinces of a religious organization of Oriental Rite.

(7) *Reservation of Sins* (Canon 900): The term "quævis reservatio" in Canon 900 has reference only to reserved sins, not to reserved censures; but it includes sins reserved to the Holy See as well as to the bishop.

(8) *Form of the Celebration of Marriage* (Canon 1098): In order to contract marriage before two witnesses without the presence of an authorized priest the fact that the pastor is absent does not suffice, but moral certainty is required that the pastor will not be able to be present and the parties cannot go to him without great inconvenience. The moral certainty must be established from notoriety of fact or by inquiry.

(9) *Mass in Connection with Mixed Marriages* (Canon 1102, §2): In mixed marriages not only the Votive Mass *pro sponsis*, but any other Mass is forbidden, if that Mass can from the circumstances be considered as a completion of the marriage ceremony.

(10) *Ecclesiastical Burial* (Canon 1240, §1, n. 5): Ecclesiastical burial is to be denied to a person who gave orders to have his body cremated, and persevered in that disposition until death, even if his will is not carried out because of obedience to the Church which forbids (Canon 1203, §2) the execution of an order for cremation (Committee for the Authentic Interpretation of the Code, November 10, 1925; *Acta Ap. Sedis*, XVII, 583).

FEAST OF CHRIST, THE KING

The Holy Father, Pope Pius XI, has ordered that the Feast of Our Lord Jesus Christ, the King, shall be celebrated in the Universal Church on the last Sunday in October, that is to say, the Sunday immediately preceding the Feast of All Saints. The Encyclical instituting the feast is published in the *Acta Apostolicae Sedis* (XVII, 593-610; December 11, 1925). The Sacred Congregation of Rites

has published the special Office and Mass for the feast (December 12, 1925; *Acta Ap. Sedis*, XVII, 655-668).

ENCYCLICAL OF POPE PIUS XI ON THE FURTHERANCE OF THE CATHOLIC MISSIONS

The Holy Father begins his Encyclical with words of gratitude to all who contributed to the great success of the Exposition of Foreign Missions, which he arranged to be held at the Vatican during the Jubilee Year of 1925. He then continues that the faithful who have received the gift of the Catholic Faith, have the duty to procure that gift for others—*first*, by prayer; *secondly*, by sending good men into the mission fields, for, though they may do good work at home, the missions need them more than the Catholics at home who have much better opportunities to secure sufficient sacred ministers than the mission; *thirdly*, by contributing and soliciting alms for the support of the missions and missionaries, for which purpose the Association of the Clergy of the Missions and the Society for the Propagation of the Faith are to be established everywhere, and, where already established, are to be made more active and efficient.

The rest of the Encyclical gives timely directions concerning the practical management of the mission districts and the activities of the secular clergy and the religious organizations working in the missions. He specially urges the development of a native clergy so that they may in the course of time take the place of the foreign missionaries (February 28, 1926; *Acta Ap. Sed.*, XVIII, 65-83).

NEW APOSTOLIC DELEGATION IN THE WEST INDIES

The Holy See has appointed one Apostolic Delegate for all the larger and smaller islands of the Antilles or West Indies, embracing all the places which were under the Apostolic Delegate of Cuba and Porto Rico. The ordinary place of residence of the Apostolic Delegate shall be at Havana (Sacred Consistorial Congregation, December 7, 1925; *Acta Ap. Sedis*, XVIII, 90).

PROPER OFFICES AND MASSES AND THEIR EXTENSION TO OTHER DIOCESES OR ORGANIZATIONS

The Sacred Congregation of Rites declares that the proper Offices and Masses, granted by special Apostolic indult to some places or

institutes and extended by the Holy See to other places and institutes, are granted to the latter under the following conditions: the Office and Mass of the respective *Commune* only (not the proper Office and Mass) is allowed with the exception only of the Collect and the Lessons of the Second Nocturn and one or three proper Collects of the Mass; this rule must be observed no matter what rank the feast has (February 20, 1926; *Acta Ap. Sedis*, XVIII, 93).

VARIOUS DECLARATIONS OF THE SACRED CONGREGATION OF RITES

The indulgenced prayer, "My Lord and my God," to be said while looking devoutly at the Sacred Host elevated in Mass, may not be said aloud by the people; the priest at the altar may not say it at all.

The Masses of the Conversion of St. Paul (January 25) and of the Commemoration of St. Paul (June 30) do not have so-called proper Gospels. Wherefore, when these feasts are commemorated, the Gospels of these Masses are not said in place of the Last Gospel from St. John.

If a major, or a minor double, or a semi-double is commemorated at Lauds only of a feast of the first class, the ninth lesson in Matins is not taken from the commemorated feast. ■

A priest who celebrates a Low Mass on Ash Wednesday in a semipublic oratory, may before the Mass bless the ashes (according to the rite of the *Memorale Rituum* of Pope Benedict XIII) and distribute them to those present.

If a diocese has an approved proper Ritual with ceremonies differing from those of the Roman Ritual (there are no such Rituals in the United States), the bishop may abolish that Ritual and introduce the Roman Ritual, and the Sacred Congregation of Rites desires this change.

In the recitation of the Litanies, the invocations, *Kyrie eleison*, *Christe eleison*, *Kyrie eleison*, may be repeated by the people after each invocation pronounced by the priest. That this may be done in chanting the Litanies, had been declared previously.

The custom of covering the casket of a deceased Sister with a white cloth and other decorations in white may not be continued, because the Rubrics and Decrees of the Sacred Congregation of Rites forbid the white color in case of adults.

The Votive Mass of the Sacred Heart permitted on the first

Friday of each month may *not* be said on the following Sunday, even in those parishes where the people cannot conveniently attend Holy Mass on the first Fridays (Sacred Congregation of Rites, November 6, 1925; *Acta Ap. Sedis*, XVIII, 21).

PRAYER BEADS MADE OF GLASS

Though the regulations concerning religious articles to be blessed with the Papal Indulgences state that these objects may not be of lead, glass, etc. (cfr. Decree, February 17, 1922), beads made of solid glass or crystal may be blessed with those Indulgences (Sacred Penitentiary, December 21, 1925; *Acta Ap. Sedis*, XVIII, 24).

SPONSORS IN BAPTISM ACTING BY PROXY

If the sponsor desires to act by proxy, he himself should appoint his representative. The custom that leaves the appointment to the parents of the infant or to the priest, the sponsor being unconcerned, makes sponsorship doubtful and therefore the custom should be abolished (Sacred Congregation of the Sacraments, July 29, 1925; *Acta Ap. Sedis*, XVIII, 43-47).

RESPONSES OF THE FIRST NOCTURN; LAST GOSPEL OF A SUNDAY COMMEMORATED

In the reposition or anticipation of the lessons of the first nocturn of a Sunday Office, the responses of the Sunday lessons are always to be said, though these responses have already been recited on some previous feria. The only exception is the fifth Sunday of October, which are read with the responses of the current feria.

If a Sunday Mass is not said because of a double of the first or second class occurring on that day, the last Gospel shall be from the Sunday Mass, though the Sunday Mass shall be said during the week. If a Sunday Mass is said during the week, the choir Mass is to be said of the Sunday; in the other Masses of the Office of the day, the Sunday is commemorated, and the last Gospel is to be taken from the Sunday Mass (Sacred Congregation of Rites, December 11, 1925; *Acta Ap. Sedis*, XVIII, 57).

GOTHIC VESTMENTS FORBIDDEN

The use of the so-called Gothic vestments for Holy Mass is a

deviation from the established use of the Roman vestments. Without consulting the Apostolic See it is not lawful to deviate from the present established custom (Sacred Congregation of Rites, December 9, 1925; *Acta Ap. Sedis*, XVIII, 58).

ENCYCICAL ON SEVENTH CENTENARY OF THE DEATH OF ST. FRANCIS OF ASSISI

The Holy Father, Pope Pius XI, addressed an Encyclical to the Catholic Hierarchy of the world regarding the seventh centenary of the death of St. Francis of Assisi, which occurred on October 3, 1926. The purpose of the Encyclical is to stir up devotion to St. Francis with a view to imbuing the Catholic people with his spirit. In terms of glowing tribute, the Holy Father speaks of the life and work of St. Francis, and finally ends with the statement that he was many years ago received into the great family of the Seraphic Saint, the Third Order Secular of St. Francis, and requests the Catholic Hierarchy to work in person or through capable priests for the spread of the Third Order of St. Francis among the faithful (April 30, 1926; *Acta Ap. Sedis*, XVIII, 153-175).

PROTEST OF THE HOLY SEE AGAINST THE OUTRAGES OF THE MEX- ICAN GOVERNMENT AGAINST THE CHURCH

The Supreme Pontiff complains that the Mexican Government had for several years past persecuted the Catholic Church in Mexico and protected the schismatic national church; that in violation of their own word of honor they had expelled the Apostolic Delegate, and oppressed the Catholics more and more daily. The Holy Father wants the Catholics of Mexico to be more active in the proper use of their rights as citizens of a republic. He does not think it advisable to form a political Catholic party, but for their own protection of essential rights the Catholics must take an active part in affairs of government of their country (Apostolic Letters to the Catholic Hierarchy of Mexico, February 2, 1926; *Acta Ap. Sedis*, XVIII, 175).

PIOUS UNION OF THE CLERGY FOR THE MISSIONS

The Sacred Congregation for the Propagation of the Faith publishes the statutes of the Pious Union and the indulgences and

faculties granted to the clergy who join the Pious Union. All priests, both secular and religious, and all clerics who are engaged in the study of theology, may become members of the Pious Union (April 4, 1926; *Acta Ap. Sedis*, XVIII, 230-236); cfr. THE HOMILETIC AND PASTORAL REVIEW, August, 1926, pp. 1203-1204.

APOSTOLIC EPISTLE ON THE BICENTENARY OF ST. ALOYSIUS GONZAGA

The Holy Father writes to the Superior General of the Society of Jesus on the occasion of the second centenary of the canonization of St. Aloysius Gonzaga. The Supreme Pontiff speaks of the angelic purity of St. Aloysius, and points out that the Saint is the one to whom the youth of our days should look in their struggle against sin, especially sins of impurity (*Acta Ap. Sedis*, XVIII, 258 sqq.).

STATUE OF THE SACRED HEART ON ALTAR OF BLESSED SACRAMENT

A statue of the Sacred Heart may, according to the prudent judgment of the Ordinary, be placed on the altar of the Blessed Sacrament, not on the tabernacle but behind near the wall; or it may be placed in a niche or shrine in the wall near the altar of the Blessed Sacrament (*Acta Ap. Sedis*, XVIII, 291).

REGULATIONS FOR PRIESTS SOJOURNING OUTSIDE THEIR OWN DIOCESES

The Sacred Congregation of the Council orders that priests who leave their own diocese for some time to recuperate their health shall, besides obtaining the permission of their bishop, indicate to him where they shall stay during their absence, and the hotels or inns in which they will live, or the family whose guests they will be. The proper Ordinary shall as soon as possible forward the names of these priests to the Curia of the place where the priests shall sojourn, and inform them of the length of the leave of absence and the house where the priests are staying. The priests shall as soon as possible after arrival of the place of sojourn present themselves at the Curia of the strange diocese or (if circumstances prevent this) to the vicar-forane or the pastor, and these latter shall in turn report to their Ordinary (July 1, 1926; *Acta Ap. Sedis*, XVIII, 312-13).

For further details, cfr. THE HOMILETIC AND PASTORAL REVIEW, October, 1926, pp. 77-79.

DECISION CONCERNING THE CONSECRATION OF THE HUMAN RACE TO THE MOST SACRED HEART

On December 11, 1925, Pope Pius XI had ordered that on the Sacred Heart should be renewed every year by reciting the formula approved by the Sacred Congregation of Rites on October 17, 1925. Feast of our Lord Jesus Christ the King, to be observed on the last Sunday of October, the consecration of the human race to the Pope Pius X had commanded that the Act of Consecration to the Sacred Heart be recited every year on the Feast of the Sacred Heart, and he published a formula for that act of consecration. The Holy See was asked whether the Act of Consecration is to be recited both on the Feast of Christ the King and on the Feast of the Sacred Heart, and which of the two formulas is to be employed; furthermore, whether the Litany of the Sacred Heart is to be said also on the Feast of Christ the King. The Sacred Congregation of Rites answers that the new formula of consecration, published on October 17, 1925, is to be employed on both days (if the consecration on the Feast of the Sacred Heart is, as it may be, continued); and the Litany of the Sacred Heart is to be said on both days (*Acta Ap. Sedis*, XVIII, 319-20). For the new formula, cfr. THE HOMILETIC AND PASTORAL REVIEW, October, 1926, p. 80.

ST. JOHN OF THE CROSS DECLARED DOCTOR OF THE UNIVERSAL CHURCH

St. John of the Cross, famous in the annals of the Discalced Carmelites and in the history of Christian mysticism, was canonized by Pope Benedict XIII on December 27, 1726. On the occasion of the second centenary of his canonization, he was declared a Doctor of the Universal Church by Pope Pius XI (Letters Apostolic, August 24, 1926; *Acta Ap. Sedis*, XVIII, 379).

CELEBRATION OF HOLY MASS IN PRIVATE HOUSES IN THE PRESENCE OF A CORPSE

The Holy See was requested to answer whether the local Ordinary may, in virtue of Canon 822, § 4, grant permission to cele-

breat Holy Mass in private houses in the presence of a corpse. The Holy See answered that the Ordinary may *not* permit it, except in some extraordinary case and for a good and reasonable cause, and then only provided the corpse is laid out with all due respect, and that there is nothing about the room where the corpse is kept that conflicts with the sanctity of the Sacrifice of the Mass. According to the Sacred Congregation, an extraordinary case and a just and reasonable cause exist on the occasion of the death of a local Ordinary, or of a person belonging to the family of a prince, or of a person otherwise prominent for merits and benefactions towards the Church or the State, or for very liberal donations to the poor and needy, or a person who had received from the Holy See the privilege of having Holy Mass celebrated in his private house. (Sacred Congregation of the Sacraments, May 3, 1926; *Acta Ap. Sedis*, XVIII, 388). Cfr. THE HOMILETIC AND PASTORAL REVIEW 1926, pp. 297-298.

TEACHING OF CATECHETICS IN SEMINARIES

The Sacred Congregation of Seminaries and Universities called the attention of all Ordinaries to "one matter of the greatest moment and importance which we desire bishops faithfully to attend to, namely, *the manner and method of teaching Christian Doctrine*." The bishops are most earnestly urged to enforce rigidly the precepts of Canon Law in this matter, and to see that Catechetics is taught intensively in the Seminaries (*Acta Ap. Sedis*, XVIII, 453-455). For further details, see THE HOMILETIC AND PASTORAL REVIEW, January, 1927, pp. 423-425).

STANISLAUS WOYWOD, O.F.M., LL.B.

ROMAN DOCUMENTS OF THE MONTH

ENCYCLICAL ON THE PERSECUTION OF THE CHURCH IN MEXICO

The Holy Father states that, though there have been in former times persecutions more bloody than that raging at present in Mexico, there was perhaps never a country where the rights of God and of the Church have been trampled upon with such cunning and under the guise of just laws, and in such a manner that a comparatively small number of Mexicans have deprived the vast majority of its citizens of their rights.

The Supreme Pontiff urges the people to continue their public supplications and not to get discouraged, for, even if God permits the enemies of the faith to torment them, He will nevertheless give them great strength and consolation and make them worthy to take their place among the heroes of old who steadfastly clung to their faith to death.

The civil commotions so frequent in recent times usually have contributed to the disturbing and upsetting of religion. The Holy Father speaks of the iniquitous laws of the Mexican Republic against the freedom of religion, robberies of churches and properties and confiscation of institutes of charity and education. The Bishops exhorted the people to be patient, hoping by a demonstration of good will to obtain a peaceful settlement of the attack on the Church, but in July, 1926, the persecution became more intense so that the practice of the Faith has become punishable as a crime. The Government adds insult to injury by trying to incriminate the Church in Mexico before the people by public speeches, and by not allowing anyone to contradict the lying tongues of the emissaries of the Government.

The Supreme Pontiff praises the courage and fearlessness of the Bishops, priests and Catholic people of Mexico. He states that several of the laical associations or societies have shown marvellous faith and courage in the trying circumstances, and have been a great aid and comfort to the Bishops and priests in the hour when men and women of great faith and courage are needed to inspire the masses of the Catholic people. The Holy Father praises very highly the Knights of Columbus, and two other organizations, viz., the

Society of the Catholic Youth of Mexico and the Union or Association of Catholic Women of Mexico (November 18, 1926; *Acta Ap. Sedis*, XVIII, 465-77).

CONCERNING THE AUTHORITY OF THE ORDINARY TO PERMIT THE
TRANSFER OF NUNS FROM ONE MONASTERY TO ANOTHER
OF THE SAME ORDER

On November 9, 1926, the Sacred Congregation of Religious has issued the following decisions: (1) May nuns of monasteries in which simple vows only are pronounced, according to Canon 488, n. 7, and the Decree of the Sacred Congregation of Religious, June 23, 1923, be transferred from one autonomous monastery to another of the same Order solely by the authority of the Ordinary or Ordinaries? *Answer:* No, and Canon 632 shall be observed.

May the same nuns be transferred temporarily by the Ordinary or Ordinaries from their own monastery to another, provided the nuns and also the two communities concerned consent, and during the temporary transfer may the nuns enjoy the same rights and be appointed to offices like the nuns who belong to the monastery? *Answer:* No; not without previous permission of the Apostolic See (*Acta Ap. Sedis*, XVIII, 490).

CONCERNING THE POWER OF THE BISHOPS TO GIVE CERTAIN
FACULTIES

The Sacred Penitentiary having declared on July 18, 1919, that the Bishops are not permitted to grant habitually to the priests of their diocese the faculty to bless rosaries, etc., mentioned in Canon 349, § 1, n. 1, with the indulgences there specified, the Holy See was requested to declare whether the Bishop can grant his priests the said faculty *per modum actus* (*i. e.*, temporarily), and whether also the Vicar-General enjoys those faculties of the Bishop. The Sacred Penitentiary answered in the negative to both questions (November 10, 1926; *Acta Ap. Sedis*, XVIII, 500).

THE VANDERBILT-MARLBOROUGH MARRIAGE CASE

The Sacred Roman Rota publishes the Vanderbilt-Marlborough marriage case in the *Acta Apostolicæ Sedis*, issue of December 1, 1926. There is no need here to repeat the history of the case since

the daily press recently discussed the matter at length. The adverse criticism of the Sacred Roman Rota for having declared the marriage null and void for reason of coercion after the parties had lived in marriage for a number of years, and had had two children from the marriage, was based on ignorance of Canon Law.

The case was first tried by the Diocesan Court of Southwark in 1925, and the Court declared the nullity of the marriage because of the canonical diriment impediment of *vis et metus* (coercion). The case was appealed to the Roman Rota, and that Tribunal found that the woman had not contracted the marriage of her own free will, but had been forced into it by her mother. Sufficient testimony to that effect is cited in the decision of the Roman Rota. Furthermore, Miss Vanderbilt knew nothing of the invalidity of her marriage as far as Canon Law is concerned, and therefore her voluntary cohabitation without the knowledge that she was free in conscience to repudiate the marriage could not constitute sufficient consent to validate the marriage. Wherefore, it is immaterial how long she voluntarily cohabited; the marriage remained null and void. The children of that invalid marriage are legitimate under the general provision of Canon Law which decrees that the children are legitimate so long as at least one of the contracting parties in good faith believes the marriage to be valid (July 29, 1926; *Acta Ap. Sedis*, XVIII, 501-506).

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PONTIFICAL APPOINTMENTS

The following have been appointed Domestic Prelates of His Holiness: Right Rev. Monsignori John S. Mies, Joseph Ciarrocchi, Raymond Campion (Diocese of Detroit), James Henry, Francis Varelmann (Archdiocese of Cincinnati), Stephen Butler (Diocese of Sioux City), and Xavier Gaglio (Archdiocese of Montreal).

Private Chamberlains to His Holiness: The Right Rev. Monsignori Francis Joseph Spellman (Archdiocese of Boston), Andrew Klarmann, Ottavio Silvestri, and Thomas F. Lynch (Diocese of Brooklyn).

STANISLAUS WOYWOD, O.F.M., LL.B

Homiletic Part

Sermon Material for the Month of March

QUINQUAGESIMA SUNDAY

Energetic Faith and an Urgent Need

By EDWARD HUGHES, O.P., S.T.L.R.

“Lord that I may see” (Luke, xviii. 41).

SYNOPSIS:

1. *Jesus and Jericho.*
2. *The Plea.*
3. *The Answer.*
4. *Energetic Faith.*
5. *An Urgent Need.*

The Gospel of today notes the advance of Jesus on Jerusalem for that week of historic and tragic events, which was to be opened by His triumphal entry and closed by His ignominious death upon the cross. Heading His band of Apostles and disciples and accompanied by many pilgrims, He was approaching Jericho, celebrated in Jewish history as the City of Palms. Jericho, a distance of about six hours from the Holy City, was the last station of assembly and rest for pilgrims from Galilee and Perea, making their way to the Temple.

It was a city of contests and conquests. It had been built, adorned, fortified and plundered at various times by different powers. It was now under Roman dominion. Famed for its fertility and prosperity, its entrancing beauty, its delightful climate, its many natural advantages, it became an important commercial and military station. In this “fairy-land” gathered pilgrims and priests, traders and robbers, soldiers and publicans. At this particular time, its highways and byways were crowded with all classes drawn from many places.

The miracle offered for our present consideration was wrought at the entrance to Jericho, and its strangely varied multitudes of visitors and natives were the witnesses. Before Jesus came nigh to the city for the third time, He solemnly announced to the Apostles His impending sufferings and His death and resurrection. They did not understand the significance of this highly important utterance. They

were confused and disturbed, but, loving and worshipping Him, they believed. They moved forward with Him. The actualities would enlighten them, and these truths would become the fundamentals of their teaching and preaching in their labors to win men to their Christ.

The people of Jericho knew Jesus by the good tidings of His teaching and works and outstanding influence among the Jews. Some, undoubtedly, had heard Him preach or seen Him perform merciful deeds. They most likely were aware of the very strong feeling against Him in the governing circles of Jewish life. Yet, in accordance with custom, they gathered in the streets to bid welcome to Him and His followers and other bands of pilgrims. We can imagine this scene as men, women and children of varied rank and mind filled the streets to see Jesus as He passed by with His followers. Awe and anxiety, anger and doubt, mingled in their minds. Soon were they to hear an unqualified profession of faith in Him! Soon were they to find a remarkable confession of surety in His power and His Person!

THE PLEA

The Master and His followers made their way through the solid mass of onlookers who thronged what was probably the main or pike road. By the wayside sat a blind man begging. Hearing the tramp of pilgrims and confused by the clamor of voices, he was aroused to the point of asking what it meant. He was told that Jesus of Nazareth was passing by. Emotion almost overwhelmed him. Hope, strong and holy, inspired him. Jesus, of whom he had learned so much, was at hand. The expected Messiah, the great friend of the sick and suffering, was near him. Struggling to his feet, he rushed to the crowd, and the multitude heard a cry for mercy that came from the depths of a soul in deepest anguish, yet sounded in tones that expressed confidence and conviction. "Jesus, Son of David, have mercy on me."

Here was public recognition of the Messiah, for the name "Son of David" was a common designation of the "Expected One" among the Jews. Here was manifest belief in Him following upon His rejection in Galilee and Perea, and in the presence of many who

were unquestionably influenced by the hatred and hypocrisy of the envious Pharisees. The crowd bade the blind man be silent. Some were displeased that Jesus be given this title of honor and dignity. Others feared, perhaps, a further manifestation of His power with its baneful consequences for them and their associates in effecting the apostacy of Judaism. Still others felt the plea was inopportune, an unmannerly intrusion. His cry for mercy, however, would not be stifled. Efforts to silence him only caused him to cry the more earnestly: "Jesus, Son of David, have mercy on me."

THE ANSWER

And the compassionate Jesus commanded that the blind beggar be brought to Him. He who came to minister unto men, to heal the sores and scars and wounds of life, shows His readiness to help and succor the unfortunate one. Those who first checked and reprimanded the blind man, brought him to Jesus. They remained to applaud and admire him. As he threw himself at the feet of our Lord, his whole soul surged in that piercing cry for pity, for mercy, for help.

Jesus was making His way to Calvary, to pay the penalty for man's sin, man's ingratitude, man's utter disloyalty to God. The suffering caused by the repudiation of Him by those whom He loved and had served so completely and unselfishly, did not and could not harden His heart. His unfailing sympathy and tenderness for man in mental or physical difficulty, and above all in spiritual distress, would ever be strikingly characteristic of His life and activities among men.

"What wilt thou that I do to thee?" said the loving Master to the blind beggar. And this question did Jesus ask to reinforce the faith that evoked the petition and the better to certify the miracle He was about to perform. With a fervor and energy, known in some sense only to those who have made petitions in moments of supreme trial, did the blind man answer with an eloquence of faith irresistible even for Jesus: "Lord, that I may see!"

It was a tense moment indeed for the crowd that thronged the street, all struggling to see the principals in the enactment of this meaningful miracle. Eyes and limbs were strained as they waited

in breathless expectation. Silence was quickly and religiously observed by the masses. They would hear the words of the Lord and His client; they would witness the performance of another good deed. And Jesus quietly answered: "Receive thy sight; thy faith hath made thee whole."

His eyes opened instantly and grace flooded his soul. Great joy overwhelmed him, and from the fullness of his heart, as he had pleaded for mercy and help, he gave thanks publicly, showing his gratitude and love. And what is more, he followed Jesus. He became one of His band, and glorified Him on that journey from Jericho to Jerusalem. The miracle moved the multitude. The praises of Jesus were sung. Jericho acclaimed Him.

ENERGETIC FAITH

Sturdy, unqualified belief in the midst of brazen unbelief won this great favor for the blind beggar. Deep earnestness charged his prayer. Supremely confident, all he asked from the crowd was an audience with Jesus. Opposition strengthened his determination and intensified his cry. No pretext could silence him; no excuse push him aside. And the Master, in His compassion and mercy, gave him the opportunity the multitude would deny him. His prayer was heard. His sight restored. His faith was commended by Jesus Christ. He was presented to the Jews of Jericho, and is cited for us today as an example of living, energetic faith, to stimulate our spiritual activities.

The significant feature of today's Gospel narrative is that the beggar with his sight restored does something more than merely thank Jesus. The tremendous impression of those stirring moments could not but provoke feelings of great joy and gratitude. But he did more. He cast his lot with Jesus. He followed Him. It was not merely a decision made at the heights of enthusiasm. The action of Jesus merited something more than a heartfelt thanksgiving. His glorifying God for the grace won would be better and more fully shown by his definite association with Christ. He joined His band, and we may well believe that he was faithful even in those dark and overwhelmingly depressing hours of the Passion when so many deserted the Master.

AN URGENT NEED

The lesson of this Gospel is clear and unmistakable. If we have the same energetic faith in God, a like courage and determination to meet and overcome opposition in spiritual conflict, and a spirit of gratitude as manifested in the words and actions of the blind beggar, we shall win favor with the Master in our times of awful stress and trial as quickly and as fully as he did. This simple but compelling story offers a very helpful lesson, for we are all at times in some measure afflicted with spiritual blindness, compared with which the physical affliction is insignificant.

There is always the danger of imagining first and then convincing ourselves that we know more than man, the Church, or God. We forget that as yet, repaired even though human nature has been by the Incarnation, we have not recovered that keenness and fullness of vision lost to us by the sin of our first parents. Our understanding has been sadly impaired. We have need always of the light of faith, which will come only from Him who is the Light of the World.

We are influenced by the wiles of pride, and boldly assert ourselves. Habits of sin, which if unchecked acquire a tyrannical mastery over us, darken the intellect and deaden the power of will. Covetousness leads to a terrible pitch of darkness in life, while sensuality practically annihilates any spiritual understanding, desire or appreciation. We become totally blind to God and our obligations towards Him and our neighbor.

The craftiness of Satan creates afflictions and confusions which eventually make for utter spiritual blindness. He magnifies the present that the future might be wholly forgotten. He suggests doubts concerning all revealed truth—God, heaven, hell, the Sacraments, the Church. This is quite evident from the ultra-modern viewpoints of miscalled Catholics on fundamentals of Christian belief and action. His first effort aims at neglect and carelessness; then he fosters a questioning and doubting mind, which means hidden unbelief openly declared by disregard for the laws of God and His Church. Then he makes for the complete denial of God and His law in brazen and professed unbelief. His object is to gain control of the soul by cleverly inducing man to make a god of himself.

This he must do to still the stinging rebukes of conscience. And, with this accomplished, the soul is his.

Our urgent need, then, is spiritual vision. We must see life and the things of life in the light of Christ, in the mind of the Church. If the light of faith were to guide us always, under all conditions and circumstances, then would we have fewer sad hours and heart-breaking failures and disgraces in life.

We must pray with the blind beggar's earnestness to see as God wishes us to see. We must pray for that strong faith which begets courage and determination to move onward and upward in life with Christ as the Light of our paths, leading us to big achievements in this life and enduring glory in the next. We are not to be afraid of opposition. We must not be ashamed of Christ. Our unfaltering faith is the unconquerable weapon in this contest, the conclusion of which means peace with the Master eternally or perdition with Satan and his satellites.

FIRST SUNDAY OF LENT

The Necessity of Self-Appraisal

By J. ELLIOT Ross, C.S.P.

"Let us exhibit ourselves . . . as needy, yet enriching many; as having nothing, and possessing all things" (II Cor., vi. 4, 10).

SYNOPSIS: I. The world has three common tests which might be employed in a truer sense to gauge our spiritual condition:

- (a) *Who are we?*
- (b) *What are we worth?*
- (c) *What can we do?*

II. Lent especially is the season for such self-appraisal.

An epigram has it that in the North the first question they ask a stranger is: "How much are you worth?" Out West the question is: "What can you do?" And down South they want to know: "Who are you?"

The beginning of Lent is a good time to ask ourselves these questions, though in a very different sense. And let us start with the Southerner's question: "Who are we?" Not in a social sense, not as being descended from so-and-so, as a Colonial Dame or a Son

of the American Revolution, but in a deeper, truer sense, who are we, what are we?

Are we merely animals? Does all our pleasure come through the satisfaction of our sensuous cravings? Have we no other life than this, and no other life here than that of the senses? Should the dominant motive of our lives be: "Let us eat, drink, and be merry, for tomorrow we die"? Instead of being little less than the angels, are we simply little more than the beasts?

Everything forces home upon us the fact that we are not merely body. We have an intellect that can seek truth, a will that can seek good. We are capable as human beings, you and I, of such heroic fortitude as a Jogues has shown, of such absolute self-forgetfulness as a Peter Claver, of such elevation above the material world as Catherine of Siena achieved.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
A beam ethereal, sullied and absorpt!
Tho' sullied and dishonored, still divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm! a god!

(Young, "Night Thoughts.")

Yes, we are in some sense *gods*. The enduring, intelligent, spiritual part of us that makes us more than worms, comes direct from God. We are His children, we can claim His fathership. The old pagans used to fable about some of the gods having human children. But we know that all of us, rich and poor, good and bad, are God's children. Has not His own Son taught us to pray to God as "Our Father"?

Truly, there can be no higher ancestry than that. Nor can any go back farther, or at the same time be closer. *Our Father*, our grandfather to the *n*th degree, is the eternal, omnipotent, all-knowing and all-holy God. Would we ask for any other pedigree? What can any human fathership add to or subtract from that? Would we pride ourselves upon being descended from poor, weak, insignificant creature, and forget our divine sonship? Which is higher—the clayey body which we receive from our parents and which will one day be food for worms, or our immortal human soul? Why,

then, should we care from whose loins has come the body we carry about? Rich or poor, famous or infamous parents cannot take aught from our divine sonship or give us more.

Who are we then? *We are children of God!*

WHAT ARE WE WORTH?

And now the second question: "What are we worth?"

The world has a very obvious measure of worth. A man is said to be worth so many millions of dollars, or so much in stocks and bonds, or broad acres and houses. But such a standard will not suit us. We want to find a better measure of worth than this, something that goes deeper, that gets down closer to the essence of things.

There was a time in this country when quite a different measure was used—at least for a large section of the population. Men were bought and sold, and they were said to be worth what someone would give for them.

Will this way of measuring worth help us more than Bradstreet's? Is this the sense in which we wish to know our worth—how much we would bring in open market? What those who know their business would give for us?

Yes, this is really to be our standard. Doubtless, there are those who would give possessions, health, life itself, even their souls—as Faust did for Marguerite. Certainly, there is one who would give us pleasure of a sort and worldly possessions. He is willing to take us also up on a high mountain and show us the kingdoms of the world, if falling down we will adore him, if we will sell ourselves to him. And we would be *worth* it all—for, if Love be blind, Satan is not.

But what will One wiser and greater than Satan give? What will an all-wise and all-knowing Being, who cannot be deceived—what will He offer against the bid that Satan makes? What are we worth in God's sight?

God has answered that question as we would never have dared to answer it, and He has delivered the price—God has given Himself. "For God so loved the world as to give His only-begotten Son." Christ, the Second Person of the Blessed Trinity, from all

eternity coëqual with the Father and the Spirit, became man to show His love for us by dying on the Cross.

Man had been created as God's child, and our first human parents had been raised to the possibility of intimate union with God for all eternity in the bliss of the Beatific Vision. And, when that possibility had been lost for the whole human race through Adam's fall, God became incarnate to win it back for us. Rather than do without us in Heaven, He humbled Himself to become like us in all things, sin alone excepted. He suffered every indignity and cruelty the inventiveness of man could inflict. He was insulted, scourged, crucified. We have been bought with a great price.

That is what we are worth in the eyes of an all-powerful Being: we are worth the suffering and death of a God-man. How stimulating and elating, yet how humbling and terrifying is this thought! Sonship and Redemption, if they bring honor and glory, also bring responsibility. Woe to us if we are disobedient children and render vain the sufferings of Christ.

Who are we? What are we worth? *We are children of God, we are worth the blood of Christ!*

WHAT CAN WE DO?

Finally, *what can we do?*

Teach Latin or Greek? Sing like Caruso? Paint like Raphael? Can we tunnel the Mississippi? Or fly across the Atlantic? Or put a girdle round the world in forty minutes? Can we bull the market, or underwrite a steel trust, or win a battle of the Marne?

This is what the world understands by "doing" something. But whether or not we can do these things that the world calls successful, is not important from the standpoint of eternity. There is something else we can do. And that something else depends upon ourselves, and upon ourselves alone of human beings. The accident of birth, the possession of wealth, power, beauty, health—all these do not matter, as they do in gaining the world's success. Nothing can rob us of the opportunity; I think I may even say that nothing can deprive us of our equality with everyone else.

If we try to picture this graphically, we may understand better what is at first a seeming paradox. We can, for the moment,

imagine ourselves as all engaged in a race, as St. Paul described life. At first sight, some of us seem to be fearfully handicapped. We have club-feet, or are blind and get off the straight course, or we have heavy loads of some sort to carry; while others are perfectly free and seem to start half-way to the goal.

But there are odd rules governing this race. The race is not to the swift. It is not so much where you end up that counts, as partly the distance you have gone, and partly the energy you had to exert to get there. This means that, if someone starts fifty miles behind you (as it were) but by ordinary exertion travels five miles, while you fritter away your time and go only two miles, he has "done" more than you have, though you seem to be so far ahead; or, if you have to use twice the energy that he does and you both go the same distance, you will receive a prize twice as great as his, you have been twice as successful.

And what does this illustrate? What is the goal of this race? What is the prize? *What, then, can we do?* We can gain Heaven or Hell. We can be eternally, completely happy in the enjoyment of God; or we can be eternally miserable in His loss. And not only *can* we do either of these things, but we *must* do either of them. There is no shirking, no dropping out. Every thoughtful act is taking us closer to either goal. Which is it? For each individual that is the important question. Am I approaching Heaven or Hell? Am I acting for God or for Satan? Am I a child of God, a brother of Christ, redeemed by His blood, co-heir with Him of eternal glory. Am I acting as such, or am I crucifying Him anew? Am I rendering vain the sacrifice of Calvary? Am I trampling on the blood of Christ?

What can I do? What am I doing?

These are questions that each one must answer for himself, alone, face to face with God. Think them over, weigh them well during this season of Lent. It may be your last. But there is yet time, and God is good to forgive.

Who are we? We are Children of God!

What are we worth? The blood of Christ!

What can we do? We can gain Heaven!

SECOND SUNDAY OF LENT

The Good Intention

By BERTRAND F. KRAUS, O.S.B., S.T.B., M.A.

"For this is the will of God, your sanctification" (I Thess., iv. 3).

SYNOPSIS: Introduction: God wills our sanctification. The Apostle shows how we can attain it. Added merits gained by means of the good intention.

- I. What is the good intention, and what is required in the making of it?*
- II. How it is made.*
- III. We should make the good intention: (1) because it is useful; (2) because it is necessary.*

In this morning's Epistle St. Paul tells us that God wills our sanctification. He also points out how we can attain it, namely, by obeying God's commandments. Now, in following out his grave admonition, special merit may be gained by observing a certain practice that will cost us only a little effort, but the results of which are great beyond measure. The excellent practice I have in mind is that of making the good intention. Let us briefly consider it this morning, studying what we must do to make it, and the principal reasons for making it.

WHAT IS THE GOOD INTENTION?

The good intention is nothing more than this, that we offer up all our thoughts, words and deeds for God's greater honor and glory. This is the first requirement for the making of a good intention, for as St. Paul (I Cor., x. 31) tells us: "Whether you eat or drink, or whatsoever else you do, do all to the glory of God." And in another passage (Col., iii. 17) he says once more: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ." It was this of which St. Ignatius thought when he wrote his famous motto, "ad majorem Dei gloriam" (for the greater glory of God), and St. Benedict, when he admonished his monks to work and pray, "that in all things God might be glorified." Yes, let us pay our vows to God, and render Him alone all honor and glory!

As regards the acts, it is sufficient to say that any thought, word or deed may be offered up, provided it is not sinful. Thus, purely indifferent acts, like walking, playing, sleeping, breathing, and the

like, may be offered up in this way and merit a reward. And yet, even the best acts are worthless if done in the state of mortal sin. Thus we see that another element is required to make the good intention meritorious, namely, the state of grace. If we are in mortal sin, we are like a dead branch, without the life-giving sap of sanctifying grace. And the works that are performed when we are in mortal sin are dead—that is to say, not meritorious for eternity. If, my dear friends, you ever find yourself in this lamentable state, hasten to return to your God by means of a good confession, expressing heartfelt contrition and a firm purpose to amend. In this way you will again be enabled to make fruitful use of the good intention. Should you unfortunately be unable to go to confession to free your soul from mortal sin, you can even then make the good intention, and receive the merits attached to it by making an act of perfect contrition. Arouse in your hearts perfect sorrow for your sins, humbling yourselves before God, the kind Father, the loving Friend you have insulted, despised, and spurned by preferring base sin to His love and friendship. Together with this perfect sorrow, firmly resolve to lead a life of virtue and go to confession at the earliest possible opportunity. Then you will again be in a position to reap the abundant graces that come from this splendid practice.

HOW THE GOOD INTENTION IS MADE

Well, you may ask, how is this intention to be made? Must we repeat some long formula of prayer? No; nothing of the kind is required. You know that prayer is an elevation of the heart and mind to God, that it is a confidential chat with your kindest Friend, your most gracious Father. Well, let this be such a prayer. Let it come from the heart. Let your heart express the sentiments with which it is filled. For example, you might say: "My Jesus, all for You!" or: "All that I do today will be done for Your greater honor and glory." That is enough. Make this good intention upon arising, and frequently renew it during the day. It is an act of a moment, but what a great reward for a little effort!

WE SHOULD MAKE THE GOOD INTENTION, BECAUSE IT IS USEFUL

There are two very important reasons for making the good intention. In the first place, then, it is useful. Have you ever tried to eat

food that was not properly prepared; where the seasoning, the salt and pepper were lacking? It was disagreeable to the taste, wasn't it? Well, your daily acts not seasoned with a good intention are also tasteless spiritually. It is a small matter, it is true. So was the widow's mite. But see how valuable it was made by her good intention. So too, even he who gives but a cup of water in the name of our Lord "shall not lose his reward" (Mark, ix. 40). And give but a thought to the large number of Saints who worked out their salvation in a lowly station of life. They knew full well the great value of a good intention. We have Isidore, a humble farmer; Servulus, a beggar; Blandina, a slave; St. Theresa of the Child Jesus, the devoted little servant of our Lord.

I am sure all of you have at some time or other heard of alchemists who vainly tried to find what is called the "philosopher's stone," by means of which they might change cheap baser metals into pure gold. Or of King Midas, who, it is said, was given the power of changing into shiny gold all that he touched. Of course, this never happened. No man ever possessed such power. However, in the spiritual life we can all be alchemists, we can all have the golden touch of King Midas. For we can transform baser metals, our daily indifferent acts, into pure gold by the philosopher's stone of a good intention; we can change our acts into pure gold by touching them with a good intention. So you see that the making of a good intention is useful, yes, very useful.

WE SHOULD MAKE THE GOOD INTENTION, BECAUSE IT IS NECESSARY

However, it is not only useful but necessary to make a good intention. St. Augustine tells us that whatever we do without a good intention is of no benefit to us. And St. Laurence Justinian in a similar strain says that he who has due regard for the salvation of his soul should make a good intention before beginning any work, so that he labor not in vain.

We can see the truth of this from an example or two. No doubt, all of you have already seen a corpse laid out in a coffin. How life-like it looks—the face calm and peaceful, the mouth expressive, the lips almost ready to speak! And yet the whole is but cold and immovable clay. Something is missing. And what is that? The

soul! The soul which gave life and animation to that dead body. Your daily thoughts, words, and deeds that are not sinful are like this dead body: beautiful to behold, but lifeless, if performed without a good intention. Breathe into that corpse a living soul—a good intention—that will animate it, fill it with spiritual life.

A final example. Suppose you possessed millions, and, being in a generous mood, you wrote out a check for hundreds of thousands for some good cause. But, let us say, through carelessness you forgot to sign that check. Of what value is it? So it is with your daily acts. You are a millionaire, and daily you write a check for a thousand and one different thoughts, words and deeds. However, through carelessness, indifference or neglect you do not sign the check with a good intention. Of what value is this check? It is worthless. But, sign the check with a good intention, and it will be honored in the treasury of heaven.

My dear friends, if the making of a good intention cost you considerable time or effort, there might be some excuse for not making it—at least, for not making it daily. But since it is only a matter of a moment, why neglect such a wonderful opportunity for acquiring merits, for storing up treasures in heaven? You have also seen that but little is required to make it, and that it is both useful and necessary. Make diligent use of it to sanctify yourselves and work out your salvation. You are thus working in accordance with God's wishes and your own advantage, for your exceeding great reward will be an eternity of happiness with God and His Saints. Amen.

THIRD SUNDAY OF LENT

The Devil and His Work

By J. P. REDMOND

"But some of them said: 'He casteth out devils by Beelzebub, the prince of devils'" (Luke, xi. 15).

SYNOPSIS: Introduction; comment on Our Lord's critics and brief explanation of His reply.

- I. The Church, Christ's mystical body, always subject to similar criticism.*
- II. Modern tendency amongst Non-Catholics to ignore the disquieting truths of Christianity.*

- III. Existence of personal Devil one of these truths. Modern errors concerning the Devil.*
- IV. Catholic Doctrine regarding the Devil.*
- V. The Devil's work: (a) against the Church; organized attacks (b)against individual Christians; his crafty concealment. Temptations.*
- VI. Christian courage and preparedness for attack. Safeguards of religion.*

The Jewish critics of our Divine Master who appear in the Gospel of today, represent types which are always with us. Every good work, every movement for the betterment of mankind, and above all the Church, has to suffer criticism from men who for some selfish motive of envy, jealousy or pride, will strive to discredit it. These Jews could not deny the existence of the Devil nor of diabolical possession, for such matters were an accepted part of their religion. Neither could they refuse the evidence of their senses. They saw our Lord casting out devils before their very eyes. They were aware that such wonders could not be wrought by ordinary human power. But rather than admit that His power was divine, they chose to believe that He was an agent of Satan. Jesus easily puts them to silence by pointing out, first of all, that Satan does not work against his own interests, and that, in the second place, as there was no external difference between His exorcisms and those of their own brethren, to be logical they must hold that the Jews also cast out devils by the power of Satan. As the Devil hates God and strives unceasingly to hamper God's designs, he would not be likely to lend his power for the accomplishment of good works which had the effect of leading vast multitudes to God.

CRITICISMS ONCE LEVELED AT CHRIST NOW LEVELED AT CHURCH

The work of our Lord Jesus Christ is continued through His Church. Indeed, we may say truly that in a mystical sense the Church is Christ. It is not surprising, then, that throughout the ages the work of the Church should be subjected to spiteful criticisms similar to those which the Jews raised against our Master when they saw Him casting out devils. God still continues to display His power and goodness through miracles and the marvelous workings of grace. In all ages we find the same type of critic—the man who, whilst he cannot deny that the results are good, is

unwilling to admit that the power behind it all is divine, and satisfies himself by inventing discreditable explanations of his own. To the ancient Roman it was witchcraft; to the so-called Reformer it was trickery; to the modern man of a little science it is self-deception on a large scale or the unexplored forces of nature. But Satan is the arch-deceiver, the Father of Lies. If then all that the Church has done for humanity, all her great civilizing and moral influence, together with all the marvellous happenings such as cures, conversions, visions, which she proclaims as miracles, are in a measure due to some kind of conscious or unconscious deceit, then she is under the influence of Satan. And if Satan were thus to coöperate in drawing men to God, he would be working against himself.

MODERN TENDENCY TO IGNORE UNPLEASANT TRUTHS

Now, whilst in our holy religion there is much that is pleasing to us, there are also many hard truths which are disagreeable and disturbing. Amongst these we may number death, judgment, suffering, and the Devil.

When the beautiful young Princess Marie Antionette came from Austria to France to marry the Dauphin, troops were stationed along the highways to drive away any poor deformed or diseased person so that nothing offensive might meet her gaze. It would probably have been more profitable for the young lady's soul had she been allowed a glimpse at human misery.

In religion much the same thing is happening now-a-days, outside the Catholic Church. There is a strong tendency on the part of many non-Catholic bodies to conceal or explain away the disquieting truths of Christianity. You will hear a man say: "When I go to church, I like to be told things that make me feel good and happy. I don't want to hear things that frighten me and make me feel miserable." But very often it does us more good to be reminded of doctrines that make us feel bad and uneasy, and we Catholics are never allowed to forget them.

MODERN ERRORS REGARDING THE DEVIL

The Gospel of today confronts us with one of these grim, hard truths, the truth of the existence of the Devil and all his wicked angels. Those who try to make the Christian religion soft and easy,

turn their eyes away from the plain fact of the Gospel, and artfully gloss over the straightforward statements of our Divine Master. Some go so far as to suggest that belief in the existence of the Devil as a distinct personality is merely a survival of medieval superstition. They imagine that our Catholic forefathers believed that the Devil was really like the grotesque and amusing representations of him which they introduce into their architecture and religious plays. But the medieval Catholics knew better than that. It is true that they made fun of the Devil; they could safely do that because they were strong in faith. They expressed their belief in humorous symbols. Nevertheless, they had no illusions as to the existence and nature of the Devil.

CATHOLIC DOCTRINE REGARDING THE DEVIL

Now, belief in the existence of the Devil is an essential part of Christian religion. A denial of that belief would imply also a denial of such fundamental doctrines as the Fall of our First Parents, the Incarnation and Redemption. Without Original Sin there would have been no need of Redemption, and the Devil was the instigator of Original Sin.

The Devil was once an angel of very high order. His name was Lucifer, or the Light-bearer. He committed a grievous sin, a sin which amounted to rebellion against his Creator. His sin was an instantaneous and irrevocable act for which there could be no excuse, inasmuch as with his angelic intelligence vastly superior to man's reason, and unhampered by the weakness of the flesh, he was able to foresee all the consequences and to understand the heinousness. What exactly was the nature of his terrible sin, we do not know. According to the best opinions of the great Doctors of the Church, it was a sin of pride, a sort of spiritual lust in that he desired to be as God.

The punishment was as swift and awful as the sin. Satan and his sympathizers were thrust out of heaven into exterior darkness after a fierce contest with Michael and the armies of loyal angels. From that moment the Devil and his fallen companions have lived in a state of intense hatred of God. Their hatred is such that, even if there were a possibility of their being offered the needful grace for repentance, they would not accept it. It naturally follows that they hate also all those creatures, ourselves, whom God has created

to occupy the privileged positions in heaven which they have forfeited. They hate us all the more by reason of the Incarnation; for by that act of divine condescension not only has the dastardly work of the Devil in seducing our First Parents been brought to naught, but also a nature lower than his angelic nature has been united to the Godhead, and before the majesty of the Incarnate Word all the angelic hosts must bow.

ACTIVITIES OF THE DEVIL

The Devil schemes unceasingly to frustrate the workings of the Redemption. He wreaks his fury upon the unfortunate children of Adam. First he attacks the Church as a whole, and then the individual Christian. He draws upon his powers of angelic intellect in his attacks upon the Church, and marshalls his forces with skill and craft surpassing that of any earthly general. He stirs up persecutions, he fosters false religions, and is never more delighted than when he manages to get well-meaning but misguided people to promote soul-destroying organizations which draw men away from Christ under the semblance of doing good to humanity. Think of the number of vile superstitions which are now masquerading under the guise of religion! They are assuredly the work of the Devil, and those who follow them are, unwittingly perhaps, paying court to him.

Missionary priests and nuns who work for Christ amongst the heathen frequently find themselves openly opposed by the Devil, but in his attacks upon most of us as individuals he is much too subtle to reveal himself. He knows that, if we were to see him as he really is, we should be terrified and fly from him. He prefers to get at us through subtle temptations, though we must not rush to the conclusion that every temptation owes its authorship to him. Bad books, bad plays, evil if attractive companionship, these are some of his favorite weapons. His open attacks are reserved for such saintly persons as the famous Curé d'Ars, whom he strove to frighten away from his apostolic labors by cruel and nerve-racking violence.

CHRISTIANS SHOULD BE PREPARED FOR HIS ATTACKS

Again, the Devil does not waste his time on those who are already

committed to a career of evil; his furies are directed towards those who are earnestly endeavoring to serve the Divine Master. An old fable tells us that one sleepy devil was appointed by his chief to keep an eye on a city which was given up to evil-living, whilst a whole regiment kept up a continuous attack upon a community of hermits. If then we are trying to walk in the footsteps of Jesus, we must be prepared to meet the onslaughts of Satan. But, let us not flatter the Devil by giving way to fear of him. He cannot harm us if we keep close to Our Divine Master. "Put you on the armor of God," says St. Paul, "that you may be able to stand against the deceits of the Devil." The armor of God is our holy faith, and, armed with such weapons of God as the Sacraments, one Christian is more than equal match for a whole host of devils.

FOURTH SUNDAY OF LENT

Liberty of God's Children

By S. ANSELM PARKER, O.S.B., M.A.

"The freedom wherewith Christ hath made us free" (Gal., iv. 31).

SYNOPSIS:

- I. Object of Lenten self-denial: liberty of God's children.
What this liberty? And how gained?
- II. It is not the world's counterfeit.
- III. False teachings: Galatians.
 - (a) Practice of merely natural virtue.
 - (b) a gloomy rigorism.
 - (c) a mistaken confidence.
- IV. Royal Highway of the Cross: True Liberty.
 - (a) Self-command, coöperating with grace, and
 - (b) Following in our Lord's footsteps.

To-day we have reached mid-Lent. In this season for severe thoughts all who are sincere bring themselves to face realities. We must sweep our consciences and have in mind the eternal years; set right the past; diligently work in the garden of our souls by rooting out evil tendencies—weeds that may in time grow rank. Mortification is a word frequently on our lips. This means a dying to self. We strive for a triumph over our fallen nature, and hope to gain the fruits of victory. But sincere and earnest though we be, it is unlikely that we shall persevere unless we are sustained by a real

purpose and enlightened to see the true meaning—both the necessity and the fruits—of these wrestlings with ourselves.

Now the Catholic Church teaches us that God is our Father and that we are His children. He is ever earnest that we should enjoy to the full the cheerful lightheartedness and the peace He alone can give, which come from ourselves possessing the glorious liberty of the children of God, that freedom wherewith Christ has made us free. Wherein, we may ask, consists this liberty, this freedom? And how best may we set about gaining it?

THE WORLD'S COUNTERFEIT LIBERTY

It is not that liberty which the world dangles as a glittering charm before our gaze, and which our wayward human nature craves. Man's pride suggests that we be allowed to do whatsoever we fancy; and it has often been asserted that such a liberty is man's noble birthright. To some children, as soon as reason dawns, restraint by authority, submisssion to the reins of regularity and the bit of guidance, is both irksome and degrading; and growing youth regards self-assertion, self-expression, as the ideal of liberty. But such as these, as yet without mature experience, do not find happiness themselves, nor does the sunshine of God pervade their homes. Happiness, doubtless, is the pursuit of every man; yet many allow themselves to be deluded. The world and nature parade a counterfeit. This is not liberty but license, and ends in licentiousness. And, perhaps alas! too late the eyes are opened to recognize the mirage. Sad is it to see a soul at length struggling to resist some degrading passion, yet too weak now and helpless. For the will through long custom of following every mood and whim and fancy has become enfeebled, and the loss of self-control has made the mind a prey to despondency. Liberty indeed was promised, and enslavement is found. Selfishness has become the master. This is that "servitude of corruption" which St. Paul contrasts (Rom., viii. 21) with the glorious liberty of God's children.

My brethren, all this you do not doubt. Sincere men know that by a course far different is attained true liberty—the finding and self-possession of our souls. Yet, even so, men may be deceived. We need not concern ourselves now with the difficult argument, just read, which St. Paul used to help the Galatian Christians. Their

dangers were not precisely ours. Suffice to say that these generous-minded people had received with enthusiasm from his lips the true doctrine of Christ Crucified and the meaning of the Cross, whereby is gained freedom from the thraldom of sin and the inheritance of beautiful promises to God's children; and yet as soon as he had gone away, they were foolishly allowing themselves to be misled by false teaching that would again enslave them. "O senseless Galatians," he writes, "who hath bewitched you?" And once more he puts forward the vision of that freedom wherewith Christ has made us free.

In modern society we find false teachers. Children of the Church do not come directly under their influence; nevertheless, we do well to glance at what is false that we may know the vagaries of the human nature we ourselves share.

FREEDOM DOES NOT SPRING FROM MERELY NATURAL VIRTUES

Some men seek freedom from the evil to which man is prone, yet they do so without any religious motive. Favored by circumstances, fortified with strong natural will-power, endowed with moral rectitude, they make it their boasted ideal to lead an upright life. Such men are not shallow like those who disguise evil-living under a garment of external respectability. We all admire the many natural virtues of a Stoic philosophy. Those men indeed have their reward; but they know nothing of God's promises: they do not inherit the glory of the liberty of His children. Sometimes, moreover, a crisis of temptation reveals to such men that self-sufficiency and self-help provide no rock-foundation; and more often are they shocked some day to find that their children, trained on their own system of merely natural and pagan ideas, become engulfed in the quicksands of vice. Man needs, then, to keep ever in view a supernatural vision. Without this we shall all find that efforts at self-conquest cannot long be sustained. "Unless the Lord build the house, they who build it toil in vain." Such is the first example of human error. *Mortification by itself is not sufficient.*

NOR FROM A GLOOMY RIGORISM

Next, we find those whose life has frequent reference to God, yet true religion is for them colored or perhaps caricatured by their

own human views. Some people, either by their upbringing or by temperament, have a gloomy outlook on life and wrong notions of God's dealings with His creatures. A fear of God is good; a horror of contamination is good; but the hard, sad, straitlaced rigorism of the Puritan mistakes and distorts God's world. God is bounteous and intends us to use many natural gifts, though never to misuse nor abuse them. Let us enjoy them, while ever aiming at the detachment of a pure heart. Cheerlessness is no help on the toilsome way, either for self or others; and merely to crush human nature may be to invite it to rebel. There is little doubt that the Puritan observance of the Sunday and the doleful theory of life that it discloses has contributed largely toward that recoil from religious practice which is experienced by many of our non-Catholic neighbors. That spirit is the second human error. *A buoyancy of heart marks out the true child of the Church.*

NOR FROM A FOOLISH PRESUMPTION ON GOD'S MERCY

Next, there is an opposite extreme. Certain men who rebelled against the Church mistook the character of our Redemption. "Trust in the Saviour," was their pass-word. "He has done all required for our salvation," they said. "His merits are superabundant, His mercies infinite; have faith and confidence in His work." Yet we know that of the very groups that stood by the Cross on Calvary some benefitted, but not all; and today not all are saved or sanctified. When, then, anyone apparently religious, speaking of holy things it may be and attending a place of worship, leads a daily life full of imperfection and perhaps marred with graver lapses, religion is brought into ill-repute, for such a man is not real. And you may not infrequently meet men with practical minds who will assert that they have no use for what they vaguely call "the churches," because they see those who profess to be Christ's followers show no amendment in life and no growth in character. This kind of confidence in a loving Redeemer is false, and easily breeds presumption. You may recall the story of the woman who went on drinking to excess, and when rebuked by God's minister replied: "God is too good to cast me off for ever." This, then, is the third human error. *God demands the constant coöperation of man's free-will with His graces.*

THE ROYAL HIGHWAY TO LIBERTY

A glance such as we have made marks out by contrast the many bypaths trodden by men, sincere it may be but misled, and the one Royal High Road of the Cross. Neither mere strength of will nor the practice of mere natural virtue, nor rigorous views of conduct, nor again mere confidence in infinite mercy, will avail for gaining the inheritance of God's children.

“You shall know the truth,” said our Lord, “and the truth shall make you free” (John, viii. 32). The true liberty which we strive especially in Lent to gain and to increase—that freedom which gives the peace of Christ and joy of heart, which is the only security against temptation, which elevates the will to God—consists in self-command. The free man has become master of himself; his God-given reason rules and controls. No longer pushed and pulled hither and hither, helplessly, by fickle nature or allurements from without or within, he is able “to act on principle.” Irritated, he can be calm; solicited, he can resist; suffering, he can be patient. For he has risen superior to himself and his circumstances. And he has so triumphed, because, endowed by nature with free choice and wonderfully adorned in baptism, his life expands and develops inundated by abundant graces that flow from Calvary’s fount, until his whole being is serenely poised on the love of God. His will has become firmly fixed on the Will of God. He has grown more and more to God’s image and likeness.

This liberty of spirit is gained by the constant practice of self-control and self-denial, not alone in the case of things in themselves sinful but worldly pleasures and innocent pleasures too. We must ever coöperate, of our own free-will, with the ever-ready helps which our Lord generously gives both by the ministrations of His Church and by the secret whispers of grace in the chamber of our hearts. “God who made us without ourselves,” says St. Augustine, “will not save us without ourselves.” We must work along with Him.

“To them that received Him,” says St. John, “He gave power to become the sons of God; to them that are born, not of the will of the flesh nor of the will of man, but of God.” To this end the Word was made Flesh, not only to redeem us, but to give a model and example. He who is the Way, the Truth and the Life, came Himself

to teach us. What did He teach us? "Amen I say to you all: Unless a man take up his cross and deny himself daily and follow Me, he cannot be My disciple." Yes, "Follow Me." Follow our Lord Jesus Christ. Our efforts will not flag if we do one thing—if we make Passiontide with all its encouraging thoughts cast its light over the whole of Lent. Then we shall see ourselves as Simon of Cyrene, invited by our Lord, as leader and as companion too, to carry the cross with Him, so that henceforth what was a compulsory task became a privilege and a joy.

CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

II. Calvary and the Mass

The Sacrifice of the Mass is the Sacrifice of Calvary applied to the needs of every age and every clime till time shall no more. We find like circumstances surrounding both sacrifices, and then we find that both sacrifices are the same.

I. LIKE CIRCUMSTANCES

All ceremonies of the Mass tell of some particular occurrence in the Passion from the Garden to the Cross. Each garment worn by the priest about to celebrate tells of some instrument of the Passion. His gestures—bowing down at the altar steps, kissing the altar, turning to address the people, lifting his eyes to heaven when speaking to God, moving to the right to wash his fingers, moving to the left to read the Gospel—are all full of remembrance, all calculated to arouse the piety of the faithful in turning their thoughts to what Jesus did for them during the last terrible day of His earthly life.

Now fix your gaze with greater attention on Golgotha, the place of supreme sacrifice. It was only a hillock, a rock which owed its name to the bones of men that had been buried there. Tradition says that the skull of Adam was to be found amongst these human remains. The altar of the Mass is also raised, it must have in the center a stone on which the chalice rests—containing also human bones, the relics of the Saints. This Calvary is new, but the Sacrifice offered thereon is not new. Jesus cannot die twice. How then

can He be really immolated on our altars in the Mass? God, in His supreme wisdom and almighty power, has taken this means to perpetuate the Sacrifice of Calvary upon the Christian altar in such a way that man can always and everywhere be witness of Christ's immolation, participating in the graces that flow therefrom. The Mass is a blinding revelation of God's love, a supreme proof of His omnipotence.

II. THE SAME SACRIFICE

The motive for the sacrifice is the same, the Victim and Its value are the same, the Sacrificer is the same. The motive of the Passion is the sins of men which Jesus would both expiate and remit. Such also is the motive of the Mass, which is above all things offered for the remission of sins. Our Lord declared this at the moment of the Institution of the Holy Eucharist: "This is My Blood . . . shed for the remission of sins." The very same words does the priest repeat in the Mass. In both sacrifices, immolation is not merely expiation, but it is the expression of profound adoration, of fervent thanksgiving, and the most perfect prayer that can be offered to God the Father.

The Victim of the Cross and the altar is the same Jesus Christ. He is the sole holocaust capable of obtaining pardon for the sins of men. Pardon of such iniquities entails reparation for the awful disorder and the terrible insult to divine glory arising from mortal sin. On the one side, the insult of sin is infinitely grave in view of the Infinite Majesty thereby offended; on the other side, any reparation offered by man could not have any higher value than himself, so that for a condign satisfaction for mortal sin it was necessary for God to assume a created, rational nature. A man was needed, a creature subject to sorrow and capable of offering reparation; but this man must be God to give the requisite value to the reparation. There is only one Man-God, there is only one Jesus Christ who could redeem us and offer to God a worthy homage of adoration and gratitude. He alone has infinite credit before the throne of the outraged Divinity.

This Victim has the same value on the altar as on Golgotha. As in the days of His Passion, Jesus in the Eucharist is stripped of all that would gain Him the regard and respect of men. The white Host reminds us of the white robe Herod caused to be placed upon

Him; the red wine recalls all the bleeding wounds of His Body and the purple rag that covered Him. He is fixed by the narrow space of the species so that movement becomes impossible, as on the Cross; by virtue of the words of consecration, we have in the chalice all His Blood and on the paten His whole Body so that the Victim on the altar is the same as on the Cross.

On the Cross the priest was Jesus. The chiefs of the Synagogue, the executioners of the pretorium and Calvary were mere instruments, culpable to a greater or lesser degree, but the Lamb of God was slain because He willed it (Is., liii. 7), in conformity with the will of His Father Who had resolved to save mankind. And, on the altar, is it not He who is the priest? Most assuredly, for the Holy Ghost declares by the mouth of David (Ps. cix. 4) and by St. Paul (Heb., v. 10), that Jesus is a priest, a priest forever according to the order of Melchisedech, who sacrificed bread and wine, a sacrifice that is only realized in all its fulness on the Christian altar. But then, you may ask, what about the priest who celebrates the Mass? He is the instrument—no longer the instrument of hatred as were the Jews, but the instrument of this loving service of Our Saviour. The priest saying the Mass is but one with Our Divine Redeemer. When he reaches the Consecration, he says not of the bread in his hands: "This is the Body of Jesus"; but: "This is *My* Body." The faithful present at the Mass also become in a certain measure the instruments of the divine Sacrificer, for the celebrant, before passing on to the prayers which immediately precede the Canon of the Mass, turns to the people and says: "Pray, Brethren, that my sacrifice and *yours* may be acceptable to God the Father Almighty." You see then that, in hearing Mass, you are one with the priest, as he is one with the Great High Priest. One with Jesus in the great sacrifice, we should also be one with Him in His thoughts and sentiments, recalling the words of the Apostle: "Let this mind be in you which was also in Jesus Christ" (Philip., ii, 5). Let us take the way of generosity so clearly tried by Himself. Let us immolate ourselves in His service saying with the Apostle Thomas: "Come let us also die with Him" (John, xi. 16). Die to your evil inclinations, die to the world and self-love, living only for Christ.

Though the Sacrifice of the Mass be distinct from that of Calvary

in place and in time, there is in reality but one sacrifice: "Jesus died but once for our sins" (I Peter, iii. 18). But He has in His divine wisdom and goodness found the means to perpetuate this sacrifice. The great difference between the holocaust on Calvary and that on the altar is that the former was seen by all around, whereas the latter is mystical and hidden.

Oh wondrous love! All the infinite devices of the Divinity seem to be exhausted in the Mass that the saving stream which rose on Calvary might flow to every soul of every age and every country. In the Mass we become as it were almighty by reason of the greatness of the Victim offered. And yet we value the Mass so little. Lord, help me to lead a life in greater conformity with my belief, that I may begin to value the Mass at its true worth, and recognize in it the source of all true holiness!

Book Reviews

RECONSTRUCTING RELIGIOUS TEACHING

Father Cooper's course of religious instruction* really deserves better than the laudatory epithets which the average review bestows so lavishly, and which for this very reason have become so utterly meaningless and serve neither the interests of the reader nor the advancement of Catholic thought; it is worthy of and, what is more, can stand an honest and frank criticism. To such a criticism it shall be treated in the present review, and it may be confidently assumed that this procedure, somewhat deviating from the vogue current in Catholic literary circles, will please the author more than if a mass of uncritical praise were heaped upon his novel and brave attempt at reconstructing religious teaching.

The Outlines constitute a new and happy venture in the field of religious pedagogics. They are prompted by the desire to exploit in behalf of a sound religious education the latest and approved results of experimental research in pedagogical psychology. That religious pedagogy has lagged behind in this matter is admitted with practical unanimity. Hence, the timeliness of the enterprise will not be disputed. A close study of what so far has appeared of the course, will bring the conviction that on the whole the venture may be pronounced a success. Withal, first ventures cannot be expected to be perfect. Neither is this first draft perfect, but it embodies splendid possibilities which every one concerned about religious training will be anxious to see fully developed and brought to the highest degree of fulfilment. Judging from this first attempt, it can safely be stated that this final consummation is entirely within the power of the author, and that he will put the finishing touches to the work which has been so auspiciously begun. A little patience, of course, is indispensable, but to wait for a good thing is well worth while.

That the compiler in this advanced course of religious instruction has discarded the catechetical method, is wholly to the good. A continued, uninterrupted exposition of the text is sure to appeal to the more developed and maturer mentality of the college youth, who has become familiar with this method in his other studies. There is no valid reason why religion should be taught in a manner that is likely to jar the mind of the student by its unfamiliarity and

* *Religion Outlines for Colleges. Course II. The Motives and Means of Catholic Life.* By John M. Cooper, D.D. (The Catholic Education Press, Washington, D. C.)

bizarre character. Questions there are; but they follow the exposition and serve to elucidate and amplify it. They also serve to stimulate the critical faculties of the student and to encourage him to take up original research along judiciously selected lines. In this manner real apperception and assimilation of the truth will be secured. Likewise will the pupil thus be enabled to apply the acquired knowledge to problems and issues that confront him in later life. A student trained according to this method will not be helpless when genuine objections are hurled at him, or when he is faced by a perplexing situation that calls for independent thinking and personal adjustment.

We would, however, like clearer definitions, even if a theological element must be injected into them. After all, a college youth ought to be able to assimilate a definition that possesses a distinctly theological flavor. In this respect, the author might be more exacting. Looseness and confusion of thought can only be obviated by rigorous definitions and clean-cut and sharply edged statements. They may heavily tax the ability of the learner, but will repay ample dividends. Here it seems the author has yielded too easily to modern pedagogical trends. We must not be afraid to admit that religious concepts are abstract and difficult, and that no amount of didactic skill can render them easy of comprehension.

In his effort to bring out the connection between dogma and life, the author has overshot the mark and given a disproportionate emphasis to the pragmatic character of Christian truth. The truths of religion primarily exist for themselves; revealed truth is a participation of the Divine science. It is, therefore, mainly speculative and only in the second place practical. It is not doing full justice to these truths to designate them chiefly as motives of Christian life.

There are statements, which, if not wrong, at least lend themselves to misconception. A thorough revision can easily remedy this defect. Thus we find the following: "Faith gives clear vision, a limpid intuition. It is the microscope of the soul." Theology says that faith is obscure, and so does Holy Writ. Besides, faith can hardly be called the microscope of the soul. Possibly it might be likened to a telescope.

The author affects a plain language, which at times descends to the colloquialisms of the street. For this he has good authority, nor have we any quarrel with him on this score. Still there are obvious limits in the employment of such a vocabulary when treating of religious subjects. The dignity and seriousness of the matter must be consulted. Take this: "The best man may sometimes trip up." To describe mortal sin in such terms does not seem to convey a proper idea of the terrible misfortune and the enormity of the

offense. A slight recasting and retouching here and there will remove such blemishes. Perhaps it is better in this case to sin by an excess than by a defect of dignity. However, a happy medium is not impossible, albeit very difficult.

The first chapter on "Unselfish versus Selfregarding Loyalty to God" soars to mystical heights to which the juvenile mind will hardly be able to follow. The impression of the practical-minded will be that, if God does not care to attach a sanction to the moral law, He is evidently not much concerned about it. And, if God does not care, why should we?

We do not predict dawns of better days and new eras, but we do think that this course has sterling qualities that will recommend it to teachers of religion who take their work seriously and who are looking for results.

CHARLES BRUEHL, D.D.

IN THE DAYS OF CHARLES II

Those who do not care for historical romance will, naturally enough, not be attracted by Miss Atteridge's new work*; but those who do may turn to it confidently, knowing that what is set before them has much affinity with the kind of narrative that Sir Arthur Conan Doyle once illustrated well enough with "The White Company." I do not mean that both books treat of the same subjects, or are in the same mood; it is merely a question of similar technique. Luke Furrow, Miss Atteridge's hero, goes to London "job hunting" in the days when the Restoration had placed Charles II on a throne he never quite knew how to occupy. The ground is familiar, you see. Monsignor Benson, Quiller-Couch and others have dealt with it. Our present author's title to public attention is, however, secure, because she uses new materials in a different way. In so far as these materials are historical, one can only admire the deftness with which they are handled. And, if the invented intrigue is not always up to the standard of what was supplied to the author by the facts, one is inclined to be lenient, because the characterization is never mawkish, and because there is a fine religious aroma about the style, the personages, and even the plot.

Well, our Luke Furrow, the son of an old Catholic family which has sacrificed much during years of persecution, comes to London and finally takes lodging with Reuben Buckle, a silversmith. Luke is to serve as an apprentice. But he soon discovers that his master possesses a charming and delightfully innocent daughter, whose very name—Meg—is easy to fall in love with. And you will admit,

* *At the Sign of the Silver Cup.* By Helen Atteridge. (P. J. Kenedy and Sons, New York City.)

as you read, that there is much to justify this point of view. The world is always full of obstacles, however, and two of these turn up promptly. The first is a young ruffian, Simon Rudge, whose treatment of the Ten Commandments is assuredly not edifying. The second is Luke's religion, which his employer seems to hold in respect even while insisting that it does no man any good in this world. For the most part the earlier section of the story is episodic in character, arriving at an initial climax when the famous "fire of London" rouses everybody out of their beds. Circumstances of a peculiar character have seemed to connect Luke with the origins of this fire, and from now on the story plunges into history.

Miss Atteridge's great opportunity is the Titus Oates' Plot. By the simple expedient of connecting the fortunes of her hero with those of the illustrious Richard Langhorne, who, as will probably be remembered, was convicted of treason during one of the most absurd trials in the chronicles of English law, great personages and events are introduced. Some of the information adduced in "At the Sign of the Silver Cup" is new, being the interesting result of researches recently undertaken. Perhaps the reader who is not familiar with Titus Oates' history may fancy that the book under discussion caricatures him. That is not at all the case. Miss Atteridge really soft-pedals the facts. Her treatment is without the majestic verve and warmth of Monsignor Benson's best stories, but gains in actuality what it loses in impressiveness. Let us add that the character of Langhorne is well conceived and visualized, that the court scenes are adequately described, and that the finale is touchingly tragic. One does sense the drama of all that is happening, and sometimes one is profoundly moved. It is a story of the faith and of sacrifices borne for the sake of faith. Young people especially can learn here to know history of the first importance, even while deriving, almost unconsciously, moral fiber.

Samuel Pepys (who figures to some extent in the story) and other worthies of his time would have been greatly astonished if some one had told them that, later on, the fortunes of Catholics so deeply despised would become the engrossing material of romance. Within the past year a French writer, M. Paul Renaudin, has also written a story dealing with the English martyrs. It would be interesting to compare his work with Miss Atteridge's from the point of view of manner and style. More important, however, is the circumstance that both writers are in agreement about what is really the source of that beauty so marked in the old chronicles—a beauty hauntingly spiritual, far transcending all passing shows. It is good there should be books like theirs to offset a little the drab monotony of so much merely "fleshly"

literature. As for Miss Atteridge, one hopes that she is destined to write many another good story.

GEORGE N. SHUSTER.

Other Recent Publications

The Priest and His Mission. By Rt. Rev. D. I. Lanslots, O.S.B. (Fred Pustet & Co., New York City.) This book has come at an opportune moment. The evils of the present day are so many and so varied, there are so many things to occupy one's mind and lead it astray by false philosophy, that even the priest of God is liable to become tainted unless he fortifies himself with thoughts on the dignity of his office. It is the purpose of this book to keep before the priest the real meaning of his high calling; to assist him in avoiding those snares which the world, the flesh and the devil set for him; and to demonstrate that his call to follow Christ is the most beautiful of all vocations. The author, in his introduction, says that he is reiterating the views of Cardinal Gennari on this important subject—the priesthood. This learned Cardinal did much to enforce the rules of Pope Pius X concerning the education and the spiritual life of seminarians.

The book itself is most attractive and inviting. The matter contained in it and the manner of presentation are of very high order. The first question that the author considers is the definition of a good priest. He develops this idea in its every detail, showing what the Church requires of one who aspires to be a shepherd of souls. To be a good priest, activity of life is necessary. This is the next question treated. The author shows that the priest is an agent working to establish the kingdom of Christ. If the agent be poor, his results in the ministry will not be felt. An analogy between the life of a priest and the life of a layman is drawn. It is shown to the reader that the man of the world does everything in order to gain his reward, which is only material gain. How much more, then, should not the priest who is working for a spiritual kingdom be active in the service of his Master! The author then develops a few motives for a life of labor in the service of Christ. Among these points discussed, the following are the most striking: (a) Labor is the lot of all, why should the priest be excused? (b) The servant is not above the Master; the priest should always be spending himself for others. After answering a few objections, the author passes on to the most important part of the work—namely, priestly virtue. He shows that the priest must be a man of prayer and of knowledge. If he is a man of prayer, he will be holy. Coupling holiness with knowledge, the priest will be able to set the world on fire.

The writer uses the inverse order in this book, for, having studied the character of a good priest, he then considers the qualities of a seminarian. What is required of a good priest, is also necessary for the seminarian. As the seminarian is, so will be the priest. This is developed in full. The last part of the book describes the kind of young men who are to be admitted to the Seminary. These considerations are followed by an epilogue and an analogy between the priest and the Holy Eucharist.

This work should be in the hands of many persons. The young man who desires to follow the priestly vocation will find it a great source of help. In its pages he will see what is expected of the priest of Christ. Rectors and Superiors of seminaries whose duty it is to mold "other Christs," will find the book a great help to them in forming strong and perfect shepherds of the flock. Priests already engaged in the ministry will do well to read this work. It purposed to destroy the ogre of routine and to insure frequent recollection of the duties imposed by the priestly office.

The Gospel Story in Art. By John La Farge. With eighty full-page plates. (The Macmillan Co., New York City.) This well-known work of a great Catholic painter and writer needs no recommendation to those who love the religious art of the masters. The book was brought out in 1913 (three years after Mr. La Farge's death), and the demand for it has been such that it is now reissued. Out of the thousands of great paintings that illustrate the narratives of the Gospels some eighty have been chosen, and are here given according to their chronological order in the life of Christ. Accompanying the pictures is Mr. La Farge's explanatory comment, made up of biographical and character sketches of the painters and reflections, historical and artistic, on the subjects and paintings. This last work of Mr. La Farge was dictated by him when he was suffering great pain and weariness, and the end came before he was able to give it the revision he would have wished to bestow upon it. Hence, we find a few statements to which doctrinally exception may be taken, as for example the relegation of II Machabees to the Apocrypha and the description of the angels as possibly souls of the departed. But there is no doubt that the author brought to this work not only a profound knowledge of the widely different forms through which the life of Christ has been expressed by artists, but also a childlike Catholic faith and reverence, and that this book, which had been a cherished dream of his life, will be a delight no less to those who love the Gospel story for itself than to the student of the masterpieces of Christian art.

It was a profound conviction of Mr. La Farge that the perfection of the arts came through Christianity and that great things in religious painting ceased the moment that painters were no longer inspired by the simple faith of an earlier day. With Christianity, he says, there came "a new and distinct feeling which is wanting in the great spiritual teachings of the ancient world; love has been introduced into the necessities of the soul. That is the difference historically, and gradually, all through the art influenced by Christ, this distinct spirituality of love has marked, almost without intention, the turn of the artist's mind, and more and more his hand. Even yet we feel it in some few pieces of modern art, but it has entirely disappeared from religious painting."

Our age is perhaps second to none in its love of pictorial representation, but the creations that are offered us today, when not pagan and sensual in conception, fall short of that spiritual beauty which is found in the art of the great ages of faith. It is inspiring, therefore, to turn to the pages of this book in which, as in an imposing religious art gallery, we are made acquainted with scene after scene in the Everlasting Story, as they were depicted by the immortal Catholic painters, and have all the while so excellent an instructor as Mr. La Farge to point out to us every feature and detail that is most worthy of our attention.

M. A. J.

Negerpsyche Im Urwald Am Lohali. Beobachtungen und Erfahrungen. By Joseph Fraessle, S.C.J. (B. Herder Book Co., St. Louis, Mo.) Readers of this little work will probably be greatly surprised to discover in the writer a priest of extraordinary observation, and a man who *knows*. He knows, because he has lived for many years among the children of the primeval forests (along the Lohali River in the Belgian Congo) of whom he writes. The thing, without doubt, most greatly to be praised in this book is the constant *feeling* it gives of the warm and sympathetic interest of the author in his subject, while he proceeds to offer very exact and thoroughgoing accounts of the intricate ramifications and operations of the Negro mind as he has learned to know it. In fact, it is a sheer delight to follow along with the author in his psychological investigations, particularly of the morals, customs, and religious practices of these natives, all

the while gaining (as one surely must) a deeper insight into the real significance of the Negro as a member of the human race. The author truly lays bare before us the Negro soul. This study is critical, and it is therefore well worthy of close attention and thought. It points out both the faults and the virtues of the Congo Negroes. The attention of missionaries and especially of young missionary students should be emphatically called to this book, for it is directly for them that the work has been written. The author has carefully sifted his material so as to engage and hold the attention of younger missionaries, in order that the volume may serve as a kind of pastoral handbook in practical missionary operations. Besides, it is admonitory, advising young priests to learn first to respect the natives among whom they are to labor, and to cease not to strive to know intimately the whole human make-up, as it were, of their charges. One may well express the hope that this work will be widely received and studied, because, given this opportunity, it will surely fulfill the purpose for which it was intended.

M. BRAUN, S.V.D.

Comfort for the Faint-hearted. By Abbot Blosius. Translated from the Latin by Bertrand A. Wilberforce, O.P. (Benziger Bros., New York City).

The Sanctuary of the Faithful Soul. By Abbot Blosius. Translated from the Latin by Bertrand A. Wilberforce, O.P. (Benziger Bros., New York City).

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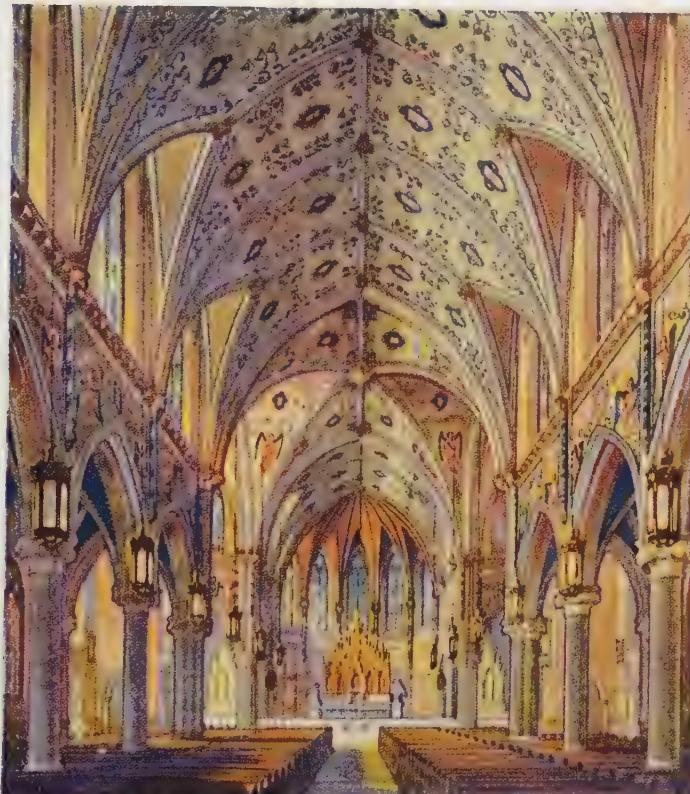
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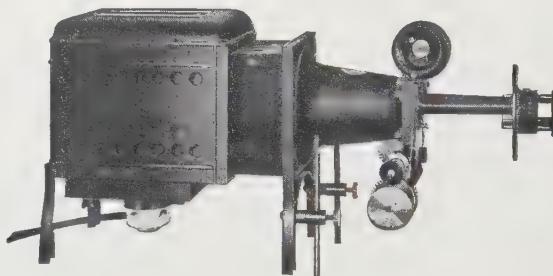
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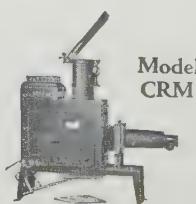
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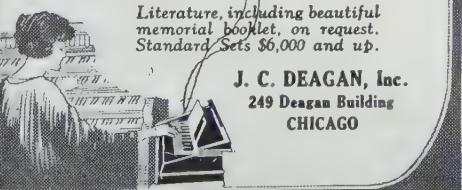
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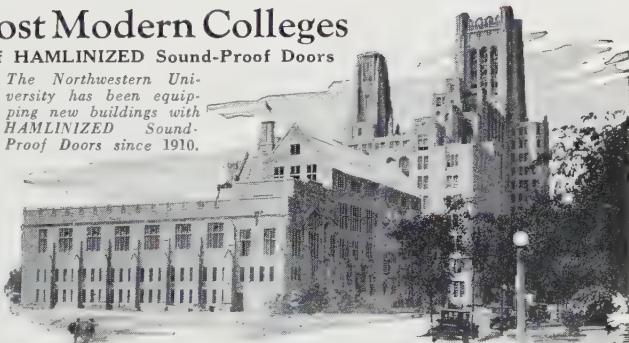
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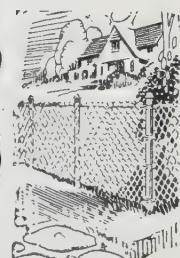
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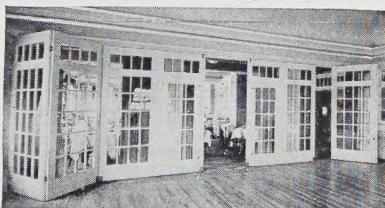
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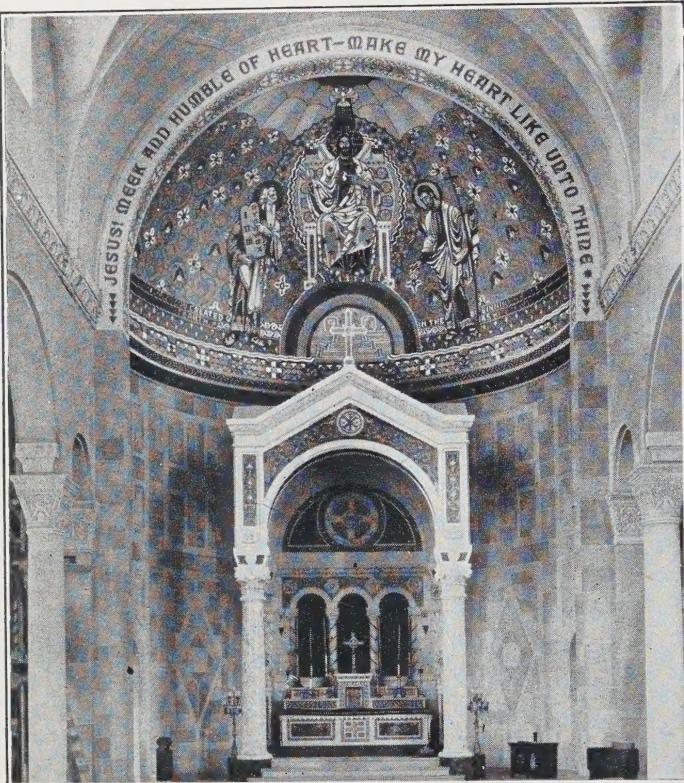
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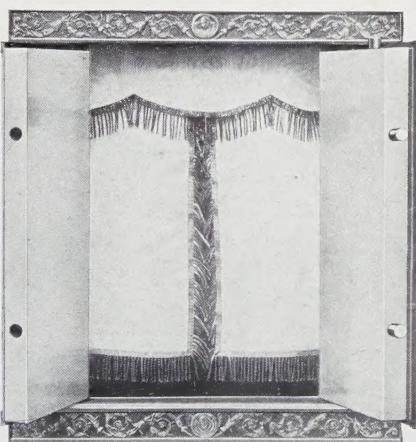
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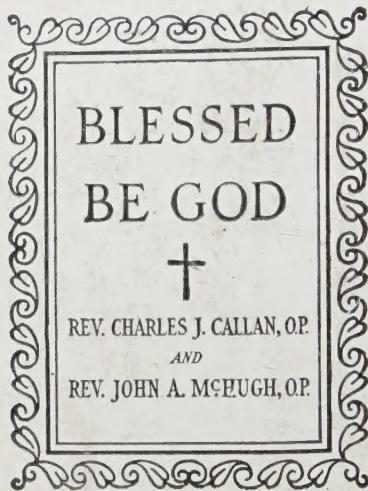
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